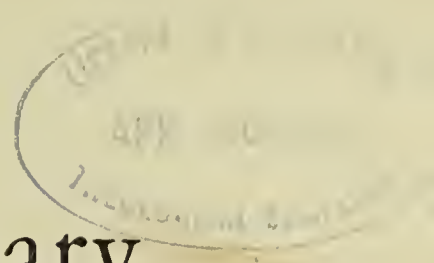


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The Princeton Seminary Bulletin



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JANUARY, 1939

Number 3

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THE OUTLOOK

THERE are two familiar vantage grounds from which to survey a country side. There is the turret of the old castle atop its rocky eminence, from which the surrounding plain or the approaches through the valley can be surveyed by a watcher's eye. There is the road along which a wayfarer travels, that crosses the plain, wends its upward course through the valley, and then traverses a lofty sky line where immense spaces open up to right and left of the range.

The outlook from a theological seminary must combine the double vision from the turret and the road. It must scan the unchanging landmarks seen from the ancient fortress and blend them with the ever changing prospect that greets the traveler's eye. These two, the changeless and the changing, must be focussed into a single vision in the outlook of the theological seminary that would fulfil its mission today in the service of Christ and His Church.

Princeton Seminary would be disloyal to the Christian faith were it to cease to set forth the everlasting truths of the Gospel, with a constantly renewed sense of their grandeur. It would be disloyal to the needs of men should it fail to be interested in the highways and byways of contemporary life in order to understand the human situation and meet its need. The Princeton dream is to blend the stability and strength of the fortress with the mobility and concern of the moving cavalcade. It might be suggested, therefore, that should any friend of the Seminary find himself perplexed at any time with respect to some phase of Seminary policy, he will be helped to understand its meaning by regarding it from the perspective of the road, as well as from that of the watchtower.

Narrowing our outlook to the first semester of the present academic year, a number of things in the life of the Seminary are worthy of special mention. Despite the rigorous selection of candidates for admission and the effort to limit the enrollment of students for the present to around two hundred, it was found impossible to admit fewer than two hundred and thirty-one. Of these, fifty-one are graduate students, who include in their number two fellowship students from Scotland, from the Divinity Schools of Edinburgh and Glasgow Universities respectively. The majority of our graduate students come naturally from other seminaries, and belong to churches other than Presbyterian U.S.A. In this way the ecumenical tradition which has ever been one of the glories of Princeton Seminary is maintained. For on this

old campus a student has always been welcomed and given a place of leadership in Student Council, class, or club, on his own merits, irrespective of his denominational connection.

When we examine, however, the student body as a whole, we discover a very interesting development. Twenty-five years ago when the writer entered Princeton Seminary, only ninety students out of a total of one hundred and fifty-four, or fifty-eight per cent, were Presbyterians U.S.A. In 1929, a fateful year in the Seminary's history, only fifty-four per cent of the student body were members of the church to which the Seminary belonged. This year, however, despite the unusually large group of graduate students, seventy-nine per cent of the entire student body, eighty-nine per cent of the undergraduates, and ninety-six per cent of the Senior class are Presbyterian U.S.A. This fact is mentioned simply to show that Princeton Seminary belongs more to the Presbyterian Church and enjoys the confidence of the Presbyterian Church to a greater extent than it has done for very many decades. This is a phase of the outlook which fills us with hope and courage.

Another is the deepened earnestness of our students. No one can recollect a more constant use of the library or a more eager interest in theological discussion than are found among the present student body. To the latter, the presence on the campus as Guest-Professor, of Dr. Emil Brunner has contributed in no small measure. The newly revived Book Agency, which was installed this year in the basement of the chapel, by action of the Faculty and the generous support of the Trustees, has been patronized to an extent far exceeding the expectations of both bodies. Twice a week the chapel service is led by members of the Senior Class with deep devotion. An increasing number of students take part in some form of practical service. The visits of the Seminary choir Sunday after Sunday to congregations over a wide area, under the leadership of the Vice-President, and Mr. David Jones of the Westminster Choir College, is enkindling a new Seminary spirit and loyalty. While the club spirit and comradeship was never purer an enthusiasm for the Seminary itself overmasters every partial loyalty. One cannot look out on this gathering surge of young manhood dedicated to Christ without thanking God and waiting in faith for tomorrow.

The Forward Movement is slowly gaining momentum. New alumni associations are springing up. An increasing number of congregations begin to put the Seminary upon their budgets. The ranks of the "Friends of Princeton" who promise to contribute at least ten dollars a year to the support of the Seminary are growing. But in this direction, the direction of material progress, the road is long and becomes lost to our gaze in the far horizon. Two voices, however, sound near us as we go forward and look out on the great spaces. One is the voice of the Church's Lord, "Lo, I am with you always." The other is the voice of Alumni, "If I forget thee, O Jerusalem, let my right hand forget her cunning."

JOHN A. MACKAY

A THEOLOGICAL PROGRAM

INTRODUCTORY LECTURE AT PRINCETON SEMINARY

PROFESSOR EMIL BRUNNER, D.D.

WHEN, exactly ten years ago, I had the pleasure of lecturing in this famous place of theological learning for the first time, I was in a much more fortunate position than I am now. At that time I was almost a complete stranger in this country who was asked to speak if he wanted to; I was not burdened with the most awkward burden a speaker may have to carry: the duty of living up to certain expectations which for some reason or other might be attached to his coming and speaking. This time, however, I feel this burden weighing very heavily upon my shoulders. Partly I have to blame myself for it in so far as I had certain books of mine translated into English; but much more I should have to blame your President, my very dear friend Dr. Mackay, who, quite in contradiction to his modesty so far as his own person is concerned, has blown my horn in such a way that I cannot but wash my hands in innocence in front of you all and ask for your pardon in advance if—as can hardly be avoided—the reality falls short of your expectation. For, when taking stock of my theological carload in crossing the ocean I asked myself, what have I to bring to these Princeton people which would make it worthwhile making such a long trip, I had to answer: nothing new, at any rate.

But then a comforting thought came to me, namely that Princetonians are not Athenians looking out for new things, but descendants of the Pilgrim fathers and that, therefore, you probably will be more interested in the good old things for which your fathers left the old world because this old world would not allow them to have these things. And as in those far-off days these sturdy fighters for the Gospel

Truth heartily hailed and welcomed every newcomer, provided he brought with him the same conviction and the same determination to abide by the Word of God whatever the cost might be—so I can interpret the cordial welcomes which were extended to me before and during the last weeks as an expression of the same feeling: now there comes another fellow who wants to live with us and fight with us for the one great thing which to us makes life worth living. If you will promise me that it is that which you are looking for and nothing new or original, then I can again breathe freely and be glad about my being among you. If these are the credentials I am expected to present you, if this is the question you put to me: is really the thing you want to bring us the very same which Princeton University and later on Princeton Seminary were built for, then, I think I need not be afraid. This test, I am certain, I shall be able to stand as well as anyone else. What I want to teach here is nothing but the Gospel Truth as revealed to us in Jesus Christ the incarnate, eternal Word of God, testified to us in an authoritative manner and laid down for all times in the holy Scriptures of the Old and New Testament.

This is the first and most fundamental point I have to stress when asked what kind of theology I am going to teach. It is to be scriptural, biblical theology. To state this thesis means at once to make an antithesis, nay, not one, but quite a number of them. For the sake of brevity I shall have to reduce them to two. First, modernism. Not every modern thing is in conflict with biblical faith and creed. Indeed, we might say with Paul, all is yours, science and art, civilization and culture, psychology and

philosophy, democracy or any other political structure. Our God is still the same, who according to the first story in the Bible said to man: "Of every tree of the garden thou mayest freely eat. But of the tree in the middle of the garden thou shalt not eat." It is just this freedom in the world, grounded on the absolute stability in the center, which is the quintessence of the biblical world outlook.

If we state an absolute antithesis between the modern mind, or the modern conception of life, and biblical faith, it is exactly because of that: the modern mind leaves the center free and binds man in the periphery. It leaves the center free, that is to say it places man in the center. One often hears the opinion expressed that biblical belief has become impossible since modern science broke through the anthropocentric world view of the Old and New Testaments, and made a decidedly non-anthropocentric world view necessary. Just the reverse is true. The modern world view is thoroughly anthropocentric whilst the biblical is theocentric. The modern man doubts about everything but one: that he is the judge to speak the final sentence about right or wrong. Even if he is a sceptic, as the typically modern man is, he never doubts his own competence in denying and asserting. And even if in his practical attitude to life he is more or less a cynic, he never doubts his supreme right of being a cynic, because he wants to. It is a law which nobody but the Christian knows but which to him is as evident as any law of logic; that either God or man is in the center of life, and that whether God or man holds this place is just the one and only concern of Christianity rightly understood.

The second antithesis which I want to raise here as a necessary consequence of my first thesis is: if we are really to place the word of God in Scripture in the first place, we cannot adhere to any traditionalism be it even Presbyterianism. The word

of God is the Crisis not only of human reason, but also of any Church traditions and theological systems. In saying this, I am fully conscious of the fact that just this conviction is the core of all Reformed, be it Zwinglian or Calvinist, tradition, that therefore it cannot be my intention to deny tradition as such. There is nothing more glorious than to keep the truth through all the ages. But there is always the danger lurking in the back of such fidelity, to keep the truth more for the sake of the keeping than for the sake of the truth. It is exactly this misunderstanding of tradition which I mean by traditionalism. There are Churches which put tradition in the first place. It is clear from all confessions of faith of our Reformed fathers that it is this traditionalism which they wanted to fight as the enemy of all true, biblical Christianity. They always started their declarations of faith by stating the principle, that their confession, although it was the best expression of their understanding of Scripture at the time being, was not in itself final and clothed with final divine authority, but that Scripture alone was entitled to such authority whilst their own declarations and explanations stood under a last reserve.

Therefore, it is just the best Reformed tradition to have no dogma in the sense of the Roman Catholic Church—i.e., a declaration of faith or a certain condensation of biblical teaching, which is itself considered as final and therefore wrapped in divine, inappealable authority.

Our Reformed fathers, beginning with Zwingli of Zurich, who historically is to be named first and whom I may name first for the further reason that he founded the school of theology in which I teach in my native town, down to Bullinger, Calvin and those who wrote the Westminster Confession were surely fine theologians, faithful and most devoted interpreters of the Bible. But neither were they infallible, nor did they claim to be. When we think of

the wonderful work of New Testament scholarship which I personally consider the most important undertaking of theology since the time of Calvin's Commentaries, i.e., the New Theological New Testament Dictionary, in which the work of the best philological scholarship is combined with the best theological thought, we may realize that the understanding of New Testament doctrine has not stood still at the point to which the best sixteenth century exegesis attained. The loyalty of our Reformed fathers to the biblical message can hardly be surpassed; their understanding of it, however, great as it was, is by no means the *ne plus ultra*. If we are to be true to the Reformed principle that Scripture itself and not any human doctrine about it is the supreme court of appeal for theology and preaching, we are bound to keep ourselves open for new insights and even for certain corrections in the realm of doctrine, for an understanding of the *sola gratia* and the sovereignty of God which is more scriptural even than the principle of our classical teachers.

But this freedom I do not want to be understood as independence of, or emancipation from, the classical Reformed doctrine. I feel sure, and it is my personal experience, that we shall not be able to surpass the Reformers in their understanding of the Bible, if we do not first thoroughly digest their presentation of the truth. I have no ambition or desire to get away from Calvin, unless this getting away means coming nearer to the Bible itself. I am convinced, however, that this is the task which is set to our generation in theology: to come nearer to the true biblical gospel than even Luther and Calvin did, and I think that to a certain point we have been allowed to make a fair start in this direction.

If we truly penetrate into the thoughts of the apostles and prophets we shall become free of an old Greek inheritance which almost from the beginning of the

Christian Church has overshadowed and misdirected the development of theology, namely a confusion of two conceptions of truth, one of biblical-prophetic, and one of Greek rational origin.

According to the first conception, truth is something which happens. As the prophets speak of truth it means God manifesting himself graciously to his people and, on the other hand, man coming into personal contact with this self-revealing God. Truth, then, is a thoroughly personal and a thoroughly historical or dynamic conception.

The rational conception of truth, however, is of a very different origin and content. It is taken from our relation to nature and is therefore at once impersonal and static. It is stamped by the antithesis of object and subject, which is quite foreign to biblical thought. By this distinction I do not want to discredit the rational conception of truth; in its proper place it is absolutely indispensable. What we have to complain about is that this rational conception of truth very early entered the realm of Christian theology, i.e., a territory in which it cannot but create confusion and misunderstanding. One of the sorest results of this development was a false conception of the authority of the Bible. The Bible, from being the testimony of God's gracious dealing with his people, now became a compendium of revealed truths, a supernatural infallible textbook of knowledge of all kind, a divinely revealed and sanctioned dictionary of all sciences, history, cosmology, natural history, anthropology, etc., the well known fundamentalist idea of verbal inspiration. In the Bible itself we look in vain for such an idea of revelation. It is a bastard between a truly biblical or prophetic conception of divine truth and revelation and a Greek-rational-scientific one. The Bible was never meant to compete with human science in the field which naturally belongs to science. The truths the prophets and

apostles are concerned with are of an entirely different order. It is true that even these men, like all human beings, had to express the divine revelation in terms of their world knowledge, historical, cosmological, geographical, etc. But the thing that matters is not their means of expression, but the divine purpose and acts, the history which God has with humanity, which is the true content of biblical revelation. If we understand it so—as surely the prophets and apostles want us to understand them—there cannot arise a conflict between science and faith.

This conflict has been one of the main topics of theological debate and a cause of bitterest enmity between modern science and the Christian Church. If we look back on the history of this warfare between theology and science during the last two or three centuries, we cannot but deeply regret the underlying misunderstanding on both sides. But the main guilt is not with the men of science but with the Church theologians. They ought to have known better. The world cannot know, that there is a conception of truth of an entirely different order from the rational one; the world as such is rationalistic, rationalism being the very essence of that which the New Testament means by “world.” Had the Church been faithful to the biblical understanding of truth there would never have been a conflict between science and faith; this conflict is in itself a misunderstanding.

Therefore, it is just by being truly biblical that theology will get rid of this sterile antagonism which has taken away so much of its lifeblood without one single fruit for the Church. Let science be science, let us thank God for it as for one of the great gifts of the Creator, and let us beware of a false use of it which is so natural to us sinful people. In this sense I would raise as the second postulate of theology of our time that it be truly scientific certainty. Theology is not primarily

interested in being scientific but in being true to its specific subject matter, which is of another order than the ones of ordinary science. We should hardly feel inclined to call the works of Augustine, Luther, or Calvin scientific, but no one will doubt that these men are great theologians. Or perhaps we should rather put it this way: that the scientific element of theology is of a very specific kind. During the last two decades we have come to see that there are very different kinds of science, indeed. I mention only the difference between all sciences which have nature as their object and the sciences which have to deal with history and the life of the spirit. So we need not be astonished that the scientific character of theology is, according to its specific subject matter, entirely different from any other science. The attempt which has been made in recent times to bring theological thought under the control of sciences which are shaped according to another field of study, be it nature or culture, cannot be said to have been very helpful. You cannot deal fairly with a piece of art by applying to it the methods of chemistry; or with the human soul by subordinating it to the methods of the physical laboratory. To subsume the teaching of the Bible under the general heading of religion, or “expressions of the religious feeling of man,” is as much as begging the question in the negative, i.e., to assume that what the Bible proclaims as God’s revelation to man is, of course, not to be taken seriously. Now, if theology is to mean anything, its first duty is to take its object seriously, to listen to what is said, what is written, as long as we can do so with an understanding mind. There are many people today who cannot make any sense of what the Bible says about the divine revelation. But there are others who do—and it is they and not the others who are capable of launching on the adventure of theology. The others will and must fail from the start, having no access to the very thing which is the true

subject matter of theology. Christian theology never will or can subordinate its own specific contents to the general laws of human reason, for the very obvious reason that the subject matter of theology, divine revelation, either is non-existent or, if existent, comes from outside of the realm of reason. You may take a dog to an art gallery, but for him there is neither the beauty of classicism nor that of the baroque or romantic. He lacks the organ to perceive it. The organ to perceive the things of the Bible is what we Christians call faith. Faith is the open eye for the mystery of revelation. For the closed eye there is no such object but merely the indisputable fact of human religion. As it would not be advisable for a good chemist, whatever his merits may be in the field of his own science, to lecture on Rembrandt, if he does not happen to be artistically minded, i.e., to have the organ to see beauty, so it is certainly not advisable to venture into theology if one does not have the access to its sphere, which is that of faith. It is only the man endowed with this organ that is capable of producing that kind of science which is adequate to its own object.

But the question of science in theology has still another bearing; if I may say so, another dimension. In the course of the centuries, especially during the last hundred years, scientists of different branches have become impatient with theology for no small reasons, because theology so often claimed to know certain facts either as existent or as non-existent which belonged to the sphere of those sciences and evidently not to that of theology. Everything which can be ascertained by empirical investigation is as such a fact that belongs to either natural or historical science. In these fields theology has no special claims to make. If then we say that theology has to be scientific we also mean that the theologian has to be most open-minded with regard to the findings of science on all questions which lawfully belong to the sphere of science in

general and not to that of theology. We saw a few moments ago what a fatal misunderstanding of the true meaning of biblical revelation it was that brought about the clash between modern science and the doctrines of the Church. This clash *need* not be, it *must* not be; it *ceases to be* from the moment theology becomes clear about the two things: what really is the message of the Bible and what belongs to science and not to theology. It is true, as we pointed out before, that in the Bible there is embodied not merely the biblical message of God's revealing and saving grace, but also a world view or picture of the universe, which is more or less the world view of antiquity in general. This world view is, so to say, the alphabet in which the biblical message is written. This alphabet is not that of our time; just as ours will not be the one of future generations, but the message written in that antiquated alphabet is above all changes of the times and world views. The Church and its theology need a certain intellectual effort to express the biblical message in the alphabet of our time, i.e., in terms of the modern world picture. But this effort *can* be made and *is* being made, and we can see that it is not beyond our capacity. It is not one of the really great and difficult tasks which the theology of our time has to wrestle with. There is no real conflict between the most modern science and the ancient gospel truths.

The great task of theology is to make the message of the Bible clear to our own generation and to see its real antagonists as clearly as is necessary for a truly effective and truly realistic preaching and evangelization. This is the third essential for which a truly Christian theology has to stand: it must be a missionary theology. There are two main requirements without which no missionary work can be effectively done: the missionary must know what the message is he has to proclaim in the world, and he must know the language and the mental

surrounding of the people to whom he has to bring the good tidings. In both cases the knowledge must be born out of a fervent love, love for the Saviour, whose saving word he has to preach, and love for the people he is to approach.

Now these two points are much more closely interconnected than is generally understood. Most Christians and of course all theologians are convinced that they know what the Christian gospel means. I must confess that I am not sure about this fact. Of course: there are our fine catechisms and confessions of faith—as, e.g., this marvelous piece of work which is called the Westminster Confession. There are the wonderful writings of our great teachers of all centuries and there is, before all, the Bible itself, and all that long-aged biblical teaching which so laboriously has tried to make us intelligent about the meaning of the sacred Scriptures. But two facts have made me uneasy as to the real insight of many Bible readers and Bible teachers into the Bible truth. First, the fact that so many Bible teachers—theologians included—seem to be unable to express this truth in the terms of our own time. There is so much antiquarian language, so much repetition of old phraseology that I have come to doubt much of the genuineness and vitality of this Christian teaching and preaching. Real life creates its own forms, real spiritual life has been capable at all times of speaking in the language of the New Testament. Paul used the language of the Hellenistic religion of his age to express his non-Hellenistic message. John used the terminology of the agnostic sects of the first century for his antignostic interpretation of Jesus Christ. Most of our theologians, however, speak in the terminology of the sixteenth and seventeenth century. Of course, there is danger on the other side—that in using the terminology of the age one may be caught by the spirit behind it. There is certainly a good deal of modern preaching and teaching which sails

under the name of the Christian flag, but which to a close scrutiny reveals itself as pantheistic or deistic in substance, which means, non-Christian. But I need not speak of this any more. We are speaking now of a truly Christian theology, a theology which is so bound to the Christian substance that it is free as to its form.

The second fact is very similar. There is so little understanding as to the real enemy, the real paganism with which the Christian missionary—I mean the missionary in the United States, not the one in Africa—has to wrestle. All Christian teaching and preaching is in a way polemic in so far as it has to fight against a wrong conception of life and a wrong will. Now all warfare is successful only in proportion as there is knowledge of the real situation of the enemy and his real strength; otherwise, there will be much shooting, even grand bravery without result. It seems to me an enormous amount of this has been characteristic of the polemic in church teaching and preaching in our age. On the other hand, the knowledge of the real foe in Christian missions is absolutely proportional to the real knowledge of the gospel truth. If you fight at the wrong spot it means that your heart is in the wrong spot, that your faith is not focused where it ought to be. The result is, that the enemy is not really attacked, that therefore, nothing worthwhile happens. The Christian Church has lost many battles because it fought where it ought not to have fought and did not fight where it ought to have. The Church's fight so often resembled what in medicine is called symptomatic therapy. It did not get at the roots of the disease—and it did not, because it did not know the roots of real faith. So often so-called fundamentals have to be taken for roots and mere scientific tenets have been assailed as strongholds of the Devil.

There are now two branches of theology: dogmatics on the one, apologetics and polemics on the other side. To know what

health is means to know what sickness is. To know what faith is means to know what sin is. And you cannot know the one without the other. It is one and the same act to discover the real sin and to discover the meaning of the gospel. Faith in itself is a fight against the great foe. It is not by chance that the center of the Christian message is the cross of Christ. The way to salvation leads through this death—and in this death the enemy is the one who is really killed. This is the original and at the same time the true norm of all Christian polemic as well as of all Christian preaching and teaching. It is in itself thoroughly polemical, but polemical in a way which always hits ourselves in hitting the enemy. It is through a new understanding of the cross that we shall have to develop a new kind of missionary teaching.

Few Christians and even few theologians are aware of the fact that to most modern people the teaching and preaching of the Church is frankly without meaning. Much of the opposition to the Christian doctrine comes from sheer incapacity to understand. Now, if the world does not understand what the gospel means, it is not the world which is to blame for it, but the Church and its theology for its inability to interpret the gospel in such a way that the man of our generation may understand what it means. Certainly we have to emphasize that the gospel is foolishness to the Greeks and a stumbling block to the Jews. But that is not the same thing as that it has no meaning for them. The Jews understood quite well what the gospel of Jesus Christ stood for, but they did not want that. Theology has certainly not the duty to make the gospel rational common sense. But it has the duty to lead men to the point where they see the real issue, where they can really decide for or against and not leave them in a position of blunt misunderstanding. As yet the Church has not made a sufficient effort to interpret the gospel to our generation, which is far

from understanding its real challenge and its real foolishness. It is this effort that I mean by the missionary character of theology. As long as we go on repeating certain so-called fundamentals without giving an account why they are fundamentals, what their bearing is on human personality and human society, it is the Church and not the world which is to blame for the gulf between the world and the Church. To put it in a pointed way: as long as we are not able to express the meaning of the doctrine of the Trinity in terms of social ethics, let us not talk about the holy Trinity. As long as we cannot show the connection between everyday problems and the problems of theology our theology is not living but antiquarian. It was always a bad thing to tell people such and such things you have to believe in order to be Christians and in order to be saved from hell, because the underlying conception of faith is thoroughly unbiblical and therefore unchristian. But in our generation this procedure has become absolutely senseless. The thing we have to make clear to our generation is to show why we ought to be Christians and that we really need to be saved. And that means that we have to show the connection between the Christian doctrine and everyday life. It is not too much to ask from theology to make clear the connection between the doctrine of the Trinity and, say, the problem of industrial wages, or unemployment. If once we have seen that, and why and how the whole of Christian doctrine is focused in the understanding of responsibility, the way is free to this task of our day. If we really have the burning love for our Saviour who gave his life to save the world, and if we really have the love for our brethren and sisters for whom he gave his life we must find this kind of theology, the truly missionary theology.

To sum up: there are three criteria by which to judge good Christian theology and therefore three tasks set before her.

Theology has to be biblical in the first place—more biblical even than the theology of our Reformed fathers. It has to be scientific, in adapting its methods to its specific object and in being free to recognize the borders which separate ordinary science and theology. And thirdly, it has to be missionary in its zeal to interpret the Gospel Truth to our generation in such a way that those who say “yes” know why they say “yes” and those who say “no,” say “no” to the gospel and not to something

that is for them meaningless. But I hope that even this short exposition has to some extent made clear how closely interconnected these three tasks are. In fact they are only one: to take the gospel seriously, to take it for what it is. If we do so—if grace is given us to do so—then our theology will be scriptural, scientific and missionary without our much bothering about its being so. And this is certainly nothing new, but the very thing for which this institution stands.

THE THEOLOGICAL TASK OF THE CHURCH IN OUR DAY

ADDRESS DELIVERED BY PROFESSOR JOHN W. BOWMAN, D.D., AT THE
FALL ALUMNI CONFERENCE

I

WHEN he invited me to address this Conference, President Mackay suggested that the choice of a topic might be governed somewhat by the fact that this year marks the 200th anniversary of the inception of a definitive emphasis on theological education in our Presbyterian Church. Accordingly, I have elected to speak to you on “The Theological Task of the Church in Our Day.” The beginning of the theological emphasis to which reference has been made was accompanied by two marked features in the religious life of the Church generally—spiritual renewal and ecclesiastical schism.

It is difficult for us even in our day to conceive of the low estate to which the cause of religion had fallen at the beginning of the eighteenth century. In the eyes of the cultured classes Christianity fared badly whether regarded from the intellectual or the ethical side. Bishop Butler, who wrote his *Analogy* shortly before the middle of the century, says in his Preface: “It

is come, I know not how to be taken for granted, by many persons, that Christianity is not so much as a subject of inquiry; but that it is, now at length discovered to be fictitious. Accordingly, they treat it, as if, in the present age, this were an agreed point among all the people of discernment; and nothing remained, but to set it up as a principal subject of mirth and ridicule, as it were by way of reprisals, for its having so long interrupted the pleasures of the world.”¹

The clergy of the period were generally ignorant and corrupt in morals and to be otherwise meant that one stood condemned as a “Puritan.” Nor had religion any part to play in the lives of the laity at large. Dean Swift is quoted as saying that “hardly one in a hundred among our people of quality or gentry appear to act by any principle of religion.”² In such an age the

¹ Butler's *Analogy* in the Everyman series, p. 66.

² G. P. Fisher, *History of the Christian Church*, p. 511.

preaching that emanated from the pulpits of the churches of England and America was generally of a coldly legalistic or moralizing character. Dr. William T. Hanzsche in his little book on *The Presbyterians* quotes the famous lawyer, Blackstone, as saying after a visit to London, that in its churches he "did not hear a single discourse which had more Christianity in it than the writings of Cicero."³

It was into this world that the Wesleys—John and Charles—and George Whitefield "came preaching" with a warmth of evangelical fervor that kindled the imagination, aroused the spirit and led men and women to repentance. Whitefield, after remarkable successes in England, crossed the ocean and carried the Gospel to America, where he discovered the way already prepared for him by a spirit of revival which had swept through New England and southward. As early as 1726 the "Great Awakening" had begun in New Jersey under the ministry of Theodore Jacobus Frelinghuysen, a Dutch Reformed minister who had come under Pietist influence in Holland. This movement had spread among the Presbyterians under Gilbert Tennent, a friend of Frelinghuysen, and the son of that William Tennent who founded the "Log College." Simultaneously, in Massachusetts Jonathan Edwards became the center of a revival which affected all classes, young and old.

With these several movements Whitefield associated himself and by the time of his second visit to America in 1739-1741 the revival became general among all the Eastern Colonies. It was characterized generally by a sound Calvinistic doctrinal basis and the preaching was at once kindled and illuminated by a warm spiritual tone on the part of the preachers, which issued in much heart-searching among the people and led to confession and repentance of sin. The definitive result of such

preaching was "conversion," in many cases of a sudden, drastic type which exhibited itself in tears and groanings, trances and ecstasies.

It was the so-called excesses of this sort which eventually led to schism within more than one communion. The Congregationalists of New England were divided into "Old Lights" and "New Lights" and the Presbyterians into "New Side" and "Old Side," a cleavage which was reflected in the formation in 1745 of the Synod of New York from a nucleus which broke away in 1741 from the Synod of Philadelphia.

It was in such an ethos as this that the theological emphasis of our Presbyterian Church was born and such was its immediate fruitage. Its antecedents were—without the Church, religious skepticism, indifference, cynicism; within, a scholastic attempt to provide a Christian apologetic against such assaults, but accompanied with neither warmth nor life, but with a consequent low moral tone. It was accompanied by, or actually issued in, a rich Evangelical fervor, a tightening up of—even in some quarters an ascetic emphasis upon—right ethical living, the winning of genuine respect for the Christian religion on the part of the educated classes, and (we cannot deny the historic facts) also in many cases the putting of an excessive stress upon the place of "feeling" in religion with temporary schisms within the Churches. I say "temporary" advisedly, for it was a matter of less than two decades before the breach was healed in our own Church (1741 to 1758).

I have taken the time to dwell at some length upon these beginnings of the theological emphasis in our Church because history has something to teach us here, as about every subject of human concern. And the lesson she appears to teach in this context is that theology is not produced in a vacuum any more than any other movement of the human spirit. Theology has

³ p. 78.

her precursors on the stage of history and these characteristics of the age willy-nilly have a determining effect upon the form and emphases of the emerging theology. It could hardly be otherwise if she is to be a potent force in her day and generation. In the present instance, the resultant theology of Whitefield and the rest laid primary stress on the personal side of religion—individual salvation, sin, repentance, regeneration. There was little, if any, reference to the social and racial implications of the Gospel.

It is necessary here to distinguish between the *form* and the *content* of theology conceived as a science. The content of theology, the stuff so to speak out of which she is made, the subject matter with which she deals, is the revelation which comes to her by the Word of God. For as Karl Barth has said, "Theology as science . . . is the Church taking her measure."⁴ Accordingly, the only standard of measurement which the Church dare apply in constructing her theology is the Word of God, which comes to her, not out of the contemporary situation—political, scientific, ethical or other—but directly as the *deus loquens*, as the living Voice of God. Were the Church to take any other norm than this for her theology, that would constitute an act of disloyalty to her trust, if not actually a certain proof that she had never really heard the Word of God, having lacked "the ears to hear," and as a consequence had no theology worthy of the name.

On the other hand, the "form" a theology is to take will differ with the age to which she addresses herself. This is so because the Church in the bosom of which she is conceived is not only a divine institution, but also a human one. The Church is a part of the age in which she "lives and moves and has her being," just as much a part of that age as any other human insti-

tution. She, therefore, speaks the language of that age, and it follows that her theology will be clothed in that language and use its thought-frames. If it were otherwise, neither the Church nor the age in which she lives would be able to comprehend her theology. The *Dialectic Theology*, arising as it did out of the maelstrom that followed the World War and speaking a language that is intelligible to those who have lived through the stress and strain of that period, is itself abundant proof of this contention.

In his book, *A Psychological Approach to Theology*, Walter Horton, it seems to me, fails to maintain this distinction between *form* and *content* when he writes, "theology is the custodian of the general body of human wisdom; and every advance in human knowledge must result in a theological readjustment."⁵ The latter statement here is certainly correct: theological readjustment or, as I should prefer to say, the renovating of the theological scaffolding, is required from time to time. But this is not because theology is a storehouse of human wisdom and must change with the changing character of that treasure; this is to mistake the essential nature of theology, which is rather a store of divine wisdom. The renovating is required that the divine wisdom may be conveyed in intelligible terms to each succeeding age. Professor Hendrik Kraemer of Leiden states my point in a way that will probably be more acceptable to this audience, as it is to myself, when he writes:

"In the cataclysmic events of the modern world and the meeting with the great non-Christian religions in their states of partial disintegration and partial reconstruction, the Christian Church needs a clear consciousness of its faith. A translation of this faith and its rich content in relation to the present condition of the world and of men

⁴ Karl Barth, *The Doctrine of the Word of God*, p. 2.

⁵ p. 3.

in their various settings is one great need of the hour."⁶

What I have called the "form" a theology is to take Kraemer speaks of as its "translation . . . in relation to the present condition of the world and of men in their various settings," and I quite agree with him that the discovery of this "form" and theology's consequent restatement is "one great need of the hour."

II

The question, then, becomes *apropos* whether there are discernible any trends in the thought and life of our times which might be thought to furnish a suggestion as to the mould in which theology should be cast for our day. There are, it seems to me, two such trends at least. The *first* of these is *the now patent search on the part of the ministry of our larger denominations for a constructive theology*, together with the conditions which called forth this quest.

A few months ago a brilliant member of the younger generation of ministers—not of our denomination—read a paper before one of our ministerial circles in Pittsburgh, in which he sought to establish the thesis that a major objective of the ministry today ought to be the attempt to save theological "liberalism" from the decline into which he contended it was slipping. He cited with alarm the evident appeal which the *Dialectical Theology* is exciting among particularly the younger ministers in this country, and held that this was evidence of a retrogression from the "liberal" or "modernistic" position—he used these terms interchangeably. He further referred to Dr. Harry Emerson Fosdick's now famous sermon entitled "Beyond Modernism" of October 29, 1935, and Dr. Edwin Lewis's "A Christian Manifesto," together with the more recent conversion of Dr. Clayton C. Morrison, the editor of the *Chris-*

tian Century, following his experiences at the Oxford and Edinburgh Conferences in the summer of 1937, as outstanding examples of a defection which was to be deplored. The purpose this young minister had in presenting his paper was to confront us with the query—what were we going to do about it all? How could theological "liberalism" be rescued from its evident decline?

In the course of the discussion which followed the reading of this paper, the young minister was reminded of two things which are pertinent to our subject. In the first place, it was suggested that it was already too late to rescue "liberalism" from silently slipping into the limbo of lost theologies, as it had already been translated to that blissful *Nirvana* whence no theology ever returns. It was said that the time to have saved "liberalism" was a quarter of a century ago, for her halcyon days, which were those of the easy-going optimism preceding the Great War, ended with the epoch closed by that war. Liberalism was a theology, it was said, that thrived while the sun shone and the birds sang and "all things were bright and beautiful" in the best of all possible worlds; when not one but a thousand voices were to be found repeating every morning, "Every day and every way I am becoming better and better and better." It was a theology whose creed ran right jauntily like this:

"The Fatherhood of God,
The Brotherhood of Man,
The Leadership of Jesus,
Salvation by character,
The Progress of Mankind—
Onward and upward forever."

It was a theology which "started," to quote Dr. Fosdick's sermon, "by taking the intellectual culture of a particular period as its criterion and then adjusted Christian teaching to that standard." It was a theology whose scientific "Gloria" ran: "Glory to man in the highest, for man is the mas-

⁶ H. Kraemer, *The Christian Message in a Non-Christian World*, p. 61.

ter of things," a piece of reasoning which, once again to quote Dr. Fosdick, is now discovered to be "an absurd piece of sentimental tomfoolery." It was a theology the outcome of whose labors, as Henry Nelson Wieman says in the current number of *Christendom*, "was a 'secularized' Christianity, so that people could pertinently ask about liberal religion: 'What does religion offer that one cannot get somewhere else?' The answer seemed to be that it offers a gay mixture of all the best in modern culture, but nothing special, nothing different, nothing peculiar, nothing which was inaccessible save by way of the faith. Christianity does offer something special and distinctive, however, and that something is supremely important."⁷

It is largely because liberalism thus identified herself with culture, and that a culture which experienced such a cataclysmic exposé of its utter futility, in the dark days that began with the Great War, that she has gradually passed out as a theology to be reckoned with. Dr. Fosdick's sermon may be taken to constitute her sufficient obituary address and requiem, though this is not to say that the contribution which "liberalism" has made to the history of theological thought is to be entirely forgotten. The very fact that Dr. Fosdick names his new theology one that is "beyond modernism" assures us that he and his colleagues propose to carry over whatever may be rescued from the old position.⁸

The young minister who read the paper to which I have made reference was further reminded of a remark once made by Canon Gairdner of Cairo. While still an undergraduate at Cambridge the Canon was asked to join a party in the Church of England. With great candor the Canon replied: "I belong to a Church and I find that all my energies are consumed in serv-

ing it. I should, therefore, be unable to find time to devote to a party."

In line with the Canon's sage remark it was suggested that our objective as ministers in the Church of Christ ought not to be the endeavor after the recrudescence of any particular theology after it had served its usefulness, or even the unbudging adherence to a theology yet alive, but rather within the Church—and so far as possible within no party—the unremitting labor at constructing what Barth so wisely calls *Kirchliche Dogmatik*, Church-wise theology, theology which shall speak to the Church and for her to the world in our day and generation.

The dilemma in which our young minister of the "liberal" school finds himself is due to the fact that the *modern mind*, to which with his colleagues he has tied himself, is a very unstable quantity. To quote Walter Horton again, this time from his *Theism and the Modern Mood*:

"The modern mood has never yet succeeded in extricating itself from inner contradictions, so as to achieve a really stable equilibrium in its outlook upon life. Optimism and pessimism, scepticism and credulity, childish self-confidence and abject helplessness, jostle each other incessantly in the modern mind; and a theology which desires above all things to be modern and up-to-the-minute is bound to partake of the same instability."⁹

The "liberal" finds himself today as a consequence in the awkward position of having to decide to turn either to the right or the left. To go to the right means joining the ranks of those who hold a more evangelical interpretation of the Christian Message; to turn to the left brings him into the fold of the Humanists. There are, to be sure, many halting places along the way, but speaking generally the lines are laid down in this way. The "liberal" must

⁷ *Christendom*, winter, 1938, article entitled "The New Supernaturalism," p. 68.

⁸ The sermon appeared in the *Christian Century* for December 4, 1935.

⁹ p. 36.

choose between the worship of God or of man.

Now the point that I am seeking to make at the moment is the very modest one that, whichever way the "liberal" eventually turns, the fact that he has come to realize the necessity of turning any way at all is in itself an encouraging sign. Recall for a moment the fact that "liberalism" has been the dominating theology in the entire western world for a generation. She captured a majority of the seminaries and pulpits of the larger Protestant denominations, stimulated research along many lines and produced a voluminous literature the like of which the Christian Church had never seen before, and eventually she won her way into the pew, particularly among the students in our congregations. It is no small thing, then, that after these many triumphs her most ardent supporters find themselves compelled to turn their backs upon her. This is conclusive evidence that the ministry of our churches, having sounded "liberalism" to the depths, have found her wanting and are now searching for a more constructive theology upon which to base their preaching.

The *second* element in the present situation which may be held to point out a *via recta* for theology to walk in, was referred to by President Mackay some time ago when he said, "We are face to face with a *deep prejudice in the popular mind in regard to Theology* and for that reason to any contemplated rehabilitation of it."¹⁰ Coupled with this prejudice against theology, I may be permitted to add, is a *genuine desire on the part of many for a vital religion and for an insight into the demands such a religion makes upon man's ethical living, both individual and social.*

Theology has herself been partly to blame for this popular defection. The numerous theological disputes which have occurred from time to time, together with

the "mud slinging" that has accompanied them, have created in the minds of many the conviction that the *odium theologicum*, as something indigenous to theology as such, renders the abolition of all theology as patently unchristian a desideratum. And we should not hesitate to acknowledge that there is some basis for this popular feeling. For theology has far too often been actuated by human pride and has claimed for herself a sanctity that was not her right. Not content with being "queen of the sciences," she has so contrived at times to bind the conscience, inhibit the use of man's intellectual powers, and demand the subservience of his will as to secure for herself that homage which is due to God alone. However necessary theology may be thought for the progress of the Gospel, it ought always to be remembered that she is but a handmaid "in the house" of religion, not its mistress. As my own revered teacher, Emil Brunner, has said:

"Dogma is not itself the Word of God and faith. It is merely the discussion of faith with unbelieving error by means of thought. . . . Hence theology is worth far less than faith. Its significance also is negative; its task is to create room for the Divine Word. The positive element consists solely in the proclamation of the Divine Word itself, in the actual fact that God is speaking in His Word. Dogma and theology exist for the sake of the Christian message, not the reverse."¹¹

It is an excellency of the *Dialectic Theology* that it has brought us all alike to a point of vantage from which we can view these great words—*God, Word, Faith, Dogma*, and the *Realities* for which they stand, in proper perspective.¹²

Another feature of certain modern theologies which has helped to create a popular distaste for theology as such is

¹¹ Emil Brunner, *The Mediator*, p. 595.

¹² K. Barth has much along this same line. Cf. *op. cit.*, pp. 84 ff.

¹⁰ "Inaugural Address," italics mine.

their anti-intellectualism. This feature proceeds at once from Schleiermacher's assigning to "feeling" the cognitive function in religion and from Ritschl's antipathy for any metaphysical approach to the theological problem. This anti-intellectualism, preached for a generation from a thousand American pulpits, has risen up at length to slay its creator. For the modern American layman appears to assume that "religious" knowledge is something *sui generis* and that it has no relation whatever to an intellectual apprehension of certain ideas about God and Man and their mutual relations. This is not to say that the layman is a mystic—far from it! It is just that he is devoid of any intelligent interest in theology, for the reason that so far as he can discover his religion does not require it. To a large extent he actually nourishes his religious life on the theological "thought-frames" he acquired in the Sunday School as a child. As a consequence he is easily floored by the arguments of every new "ism" as it appears, though, in spite of his intellectual difficulties, he remains perhaps doggedly clinging to a faith within him for which he can give no reasons. And when confronted with such problems as those science and the new forms of nationalism present to religion, he has no other resource than to beat a hasty retreat into the bomb-proof cellar of that simple faith and call a moratorium on thinking!

If pressed, however, about this anti-intellectual attitude toward theology, the American layman will generally answer that he cannot acquire a taste for it because of what he terms its "dryness," that is to say, its disrelation to life. And here we come, I think, to the typically *American* reason for this antipathy, that is American as over against European or British, or what not. For the average American layman is a religious pragmatist: he wants his religion to *function*—in individual living, in society, and in the economic and

political structure of the nation and of the world at large. Consequently, he is interested less in "theories" and "doctrines," in theology in the abstract, than in its religious and ethical implications and fruitage.

The American layman was harshly disillusioned by the Great War and the experiences of the intervening years, regarding his idealistic conception of the powers of Man and his "natural" goodness and the progressive fulfilment of the Kingdom of God. Sin has accordingly taken on a new meaning for him, not so much personal perhaps, as social, economic, national, and even racial sin. Punishment of crime is intelligible in a way that it was not previously and one hears less of the old theory that is meant to serve only a corrective function, rather than to fulfil the ends of justice. Of piety the younger generation, at any rate, is frankly sceptical. But it can appreciate the faith of a Pastor Niemöller that is prepared to suffer for its prophetic outcry against sin in high places and in low. "Sceptical and disillusioned; wistful and credulous—is that not an impossible combination?" asks Walter Horton, "Possible or impossible, that is the actual paradox of the contemporary mood."¹³

Professor Edwin E. Aubrey of the University of Chicago has made himself the protagonist of this American religious pragmatism. In a recent number of *Christendom* he argues that the modern European theologies which have arisen out of the matrix of a decadent civilization, can have no value for our situation in America today in view of the disparate economic, social, and racial backgrounds. American theology is above all else "realistic" and the temper of its thinking "empirical," he argues, because in a land devoid of an established Church, the laity have been given a far larger share in

¹³ *Theism and the Modern Mood*, p. 18.

church matters than abroad, and the laity are by nature practical. Hence, under the aegis of the practical American layman:

"The vague generalizations about worldliness and secularism give place to the consideration of specific problems: How shall we work for peace? How can we make the transition in economic attitudes from love of gain to love of men? Where is the fulcrum on which married people can be lifted from their *égoïsme à deux* to a sense of social responsibility?"¹⁴

Professor Aubrey does not conclude from this radical disparity between the conditions in which respectively European and American Christianity find themselves, that we should adopt an attitude of "theological isolationism." He pleads rather for "mutual stimulation and correction." Nevertheless, it is quite clear that Professor Aubrey finds it difficult to discover any points in European experience or thought that could teach us in America anything, and when he concludes with the observation that by comparison with the theology of Europe, "our thinking is futuristic rather than traditional, functional rather than abstract, progressive rather than repetitive," one wonders just where in his judgment a serious attempt at some *rap-prochement* between the two types of theology might hope to find a weak spot for entry through a phalanx like that!

But whether or not the professor is correct in his judgments regarding the worth of European theology for an American clientele, is not a matter of any great moment to us just here. What does concern us now is to observe that his analysis of the distinctively American lay point of view regarding theology is the correct one and that willy-nilly we shall have somehow to reckon with it in any draft we make of a theology for the future in this country.

¹⁴ *Christendom*, spring, 1938, article: "The Promise of American Theology."

There remains one further judgment which is perhaps worthy of mention relative to the fundamental attitudes of the American layman toward the problems of religion and theology. It is the common observation that to some extent, at least, the outstanding religious personalities of the day serve for the average layman in lieu of abstract doctrines. Too far unconcerned to think for himself, he selects as it were his religious and ethical heroes and follows their leadership in a spirit not far removed from hero-worship. It is interesting to note that if this judgment be anywhere near the truth, then here is a point where the theologies on either side of the Atlantic might seek some sort of *rap-prochement*, for the idea obviously approximates the European notion of the *Führer* who in a "totalitarian" state is the embodiment of the theological, as of all other ideals. It is possible, however, to push this idea too far, I think. The people in the pews have naturally always—and so, not alone in our day, looked to their pastors and teachers in every country for guidance. And *per contra* there never was a day when, like the present, large numbers are reading really serious ethical and religious literature and making the attempt therewith to arrive at some decision on vital problems.

III

Now, if our analysis of the present attitudes of ministry and laity in America be thought reasonably accurate and if the further contention be granted that the *form*, as distinct from the *substance*, a theology assumes, should be made to conform to the needs of the age to which it is to speak—*what, then, we may ask, is the kind of Theology required in our day and generation?* We answer:

(1) *Simplicity of Presentation*. The first formal dimension of the theology demanded for a day such as we have seen ours to be is *simplicity of outline or pres-*

entation. That is to say, the fundamental concepts of the theology ought to stand out clearly, both that they may constitute a *kerygma* for purposes of preaching and may be readily applied in daily ethical and religious living. It has always been true in an era of cataclysmic thought-change such as ours, that to succeed in making an appeal to the people generally a system of thought must be reduced to the simplest terms of which it is capable. Humanly speaking, this is one outstanding reason why the Wesleys and Whitefield made the appeal they did to the common people of their day. They preached a Gospel that heralded in bold relief a few fundamental doctrines—sin, regeneration, repentance—which gripped the heart and stirred the imagination and so captured the personality. The wife of Jonathan Edwards thus described the preaching of Whitefield in a letter to her brother:

"He makes less of the doctrines than our American preachers generally do, and aims more at affecting the heart. He is a born orator. You have already heard of his deep-toned, yet clear and melodious voice. It is perfect music. It is wonderful to see what a spell he casts over an audience by proclaiming the simplest truths of the Bible. I have seen upwards of a thousand people hang on his words with breathless silence, broken only by an occasional half-suppressed sob."¹⁵

Obviously, there is considerable psychology here, but the simple doctrinal note is not lacking. The *kerygma* of the primitive, apostolic Church was characterized by the same gripping simplicity, and the like may be said of the great European ideologies of the present day.

On the mission field, where men are asked to accept a teaching whose effect may be an utter transformation within their own lives and without in all their

relationships, the experienced evangelist knows the value of this first formal dimension for theology. One of our great Indian evangelists in North India, himself a convert from Islam, used to spend a great deal of time in his evangelistic work among his former co-religionists, in engaging in what we term the *munazara*—a species of theological debate. Shortly before I left India he told me that he had now definitely given up this method after years of its use, and that he now presented his Moslem friends with an Evangel clothed in the simplest possible theological garb—and that among a people noted for their supreme theological interest!

Professor Kraemer, in his recently published work "The Christian Message in a Non-Christian World," has shown, moreover, that this method of presenting the Gospel with a few grand strokes of the theological brush is that of the Bible itself. In the *religious realism* of the Bible, he writes, "all religious and moral life revolves around one point only, namely, the creative and redemptive Will of the living, holy, righteous God of Love."¹⁶ Professor Hocking had already called attention to the same characteristic of the theology of the Bible. Thus—"The simplicity of Christianity is a part of its uniqueness. . . . There is a conservative impulse in religion which has its own justification, but which, in retaining primitive practices and ideas, frequently incongruous with one another, accumulates confusion by its very loyalties. This is especially true of Hinduism. The presence of even a small Christian community, holding to its few essentials of religion, ensures that these same essentials will do a persistent work of sifting within these conglomerate traditions of Asia."¹⁷ Both Biblical and practical considerations, then, conspire to suggest that the outlines of our theology be simple.

¹⁵ G. P. Fisher, *A History of the Christian Church*, p. 525.

¹⁶ H. Kraemer, *The Christian Message in a Non-Christian World*, p. 83.

¹⁷ *Re-Thinking Missions*, p. 50.

(2) *Science and Revelation*. The second formal dimension that theology ought to assume in our age is a careful statement on the relative places Science and Revelation hold in the religious interest. It will take a deal of hard thinking to convince a religious pragmatist, say, of Professor Aubrey's type that Revelation has any place whatever. Here is a sample of his method of dealing with it:

"The European attitude in international relations," he says, gives you the key to an understanding of the *Dialectic Theology* as a whole. "Only one word can describe this: it is psychotic. Abnormal mutual suspicion amounting to fantasy, cynical despair of ever getting peace, tremulous fear of enemies, named and unnamed, the sense of impending fatality . . . charge the air. . . . And so religion becomes an affair of impending crisis and despair in German Theology. . . . The abyss of European political chaos becomes the prototype of a metaphysical abyss, with Karl Barth's God on the yonder side."¹⁸

It is "Karl Barth's God on the yonder side," you see, that is to say, Revelation in any objective sense, that for Aubrey can hold no meaning for the American pragmatist in religion.

Aubrey's own God, be it observed, is to be found rather in "Christian fellowship," for "common social experiences are the stuff of human life, from which we draw conclusions for a theory of the soul. Here a theology finds its springs again."¹⁹ All this is, indeed, true as far as it goes, for it is "where two or three are gathered together" that one finds God in Jesus Christ. But the problem with which this sort of *social intuitionism* is faced is to prove that the *god* thus discovered is really *God* and not just a species of self-hypnosis. It will not do to reply as Aubrey does, that "reality—that hard-rubbed coin of meta-

physics—is nothing more or less than everything that happens," that "our traffic with reality is thus our manifold experiences," and that, therefore, the *god* we meet with in our social experiences is really *God*. For, who is to tell us that this is so? Obviously, we cannot just accept it on even Professor Aubrey's testimony.²⁰

Moreover, unfortunately for this method of argument "Karl Barth's God," forged out of the Christian fellowship of European Christians, has as much validity as Aubrey's, and we are left with the quandary whether perchance there are two *gods*—a European and an American one! If this were the case, it might help us to escape from the embarrassment in which those of us who believe in one God for both continents find ourselves at the moment, for we find it difficult to escape a feeling of moral responsibility for the outcome of affairs over there! But one would not care to recommend this sort of reasoning to the intelligent layman.

In point of fact, this is just the sort of impasse to which Pragmatism always leads, whether in theology or philosophy. It invariably results in a species of relativism that appears to satisfy a certain type of mind, but we may well believe that even a considerable minority of Christian American laymen will scarcely be found to carry their religious pragmatism so far as this.

It is this problem of how to know when one has really found God—the living and true God, that lies at the heart of the theological problem. I hold, therefore, that the central doctrinal issue before the Church in America today is that of the elaboration of a doctrine of God in the face of American science—such a doctrine, indeed, as shall call the Church away from such a species of pragmatic relativism as can only end ultimately in despair. And I hold with Professor Krae-

¹⁸ E. F. Aubrey, *op. cit.*, p. 182.

¹⁹ *ibid.*, p. 186.

²⁰ *ibid.*, p. 186.

mer, whom I have been quoting so frequently, that:

"The great service he [Barth] renders to all the world, and not only to the continent of Europe, is that he reminds us of the real meaning of revelation"—Revelation that is of the One, Only True God. That meaning is this—"an act of God, an act of divine grace for forlorn man and a forlorn world by which He condescends to reveal His Will and His Heart, and which, just because it is revelation, remains hidden except to the eye of *faith*, and even then remains an incomprehensible miracle."²¹

This definition of Revelation does not rob science of any of her rights or place; it leaves her where she rightly belongs, on the subjective side of our experience and on the periphery of our interests. For what she can give us on this subjective side and in her own field, we shall give all honor to her, nor shall we fear to follow her wherever she may legitimately lead us, or to accept her judgments in the sphere in which they are valid, as for example in the realm of religious psychology. But when, as with *social intuitionism* like that of Professor Aubrey, she attempts to dictate what we may and may not believe about God, we shall turn from her to Revelation, the safer guide, and we shall do this as an act of *faith*.

(3) *The Person and Work of Christ*. The third formal dimension essential to theology in our day is the discovery of its focal point. This will necessarily be the point of culmination of the Revelation process, and the Scriptures are clear that this is Jesus Christ. Obviously, the religious pragmatist in American Christianity cannot say, "Jesus is Lord," unless this be in the relative sense of a *Jesus-consciousness* which is realized in social fellowship among Christians and which might be taken as a guide for the group. But once

again this is not enough, because it has no objective roots, and as a consequence there is no assurance against self-deception. Who shall say that the awareness of such a group is not of Krishna or Buddha or of any other pagan "lord," as well as of Christ? And in point of fact the name is immaterial for this social pragmatism, as it is only the social fellowship in the last analysis that is of genuine significance.

On the other hand, if there be genuine objective Revelation, then the historic Jesus has the greatest possible significance for religion as He is apprehended by faith. His teachings, person, and work—including His death and resurrection and ascension—all conspire to put man in touch with God with the immediacy of faith. This orientation of the revelation process with reference to Jesus Christ ought to make a powerful appeal in an age when there is a turning away from the *idealism* of the past generation to an emphasis upon personality as the central *fact* of Reality and the incarnation of the hopes and aspirations of mankind, as well as of all his ideals, ethics, even religion. If mankind really wants a Lord, they will find in Jesus One who claimed to be just that, because He was aware of the ultimate character of His own person. Accordingly, He could say of Himself, "I am the way, the truth, and the life"; "I am the resurrection and the life." These are all ultimates in the realm of existence, that is to say, religious ultimates.

Further, the hunger for *self-realization* which is a characteristic of our age may find a legitimate fulfilment in living fellowship with this life-giving Christ, for the treasures of an abundant life are His to bestow. And finally, that *social fellowship* in which, as we have seen, many find the essence of true religion, is a real possibility when approached from the standpoint which we have adopted of an objective revelation in Christ. It is this fellowship which the Church in her creed has long

²¹ H. Kraemer, *op. cit.*, p. 118.

called the "Communion of the saints"; such fellowship does offer what Professor Aubrey calls the "springs of a theology," but this is so only if and when the Central Figure who holds out a hand to each participant in this fellowship circle is the true and living Christ, "very God of very God." And if ever there was a time when these words of the old Nicene Creed needed to be sounded abroad in the face of an agnostic pragmatism, that day is today.

(4) *Ethics*. A fourth formal dimension which theology in our day must acquire in America is a clearly defined position relative to right ethical living. Particularly is this the case on the social and economic sides. For whether one likes it or not, we may as well face the fact squarely that we have failed thus far to convince the world that the Church is not indifferent to or even antinomian in her attitude toward the major social and economic issues of our era. There is need of clarification in our thinking here and of the application of this clarification to the sitter in the pew so that he may govern his living thereby.

The new sense of sin which Dr. Fosdick found in the American conscience refers in large part to social sins—sins against class or race or society as a whole. This is the natural result of a social upheaval such as war and of an economic depression. Catastrophes of this sort tend to concentrate attention upon the ethical problem as it relates to mankind in the group. *But the distinctive contribution which Christianity has to make at this point is to indicate that the solution of the group problem is contingent upon the solution of the individual problem.* To secure right relations between me and my fellow men in the aggregate, you must first teach me to love my neighbor as myself, that is to say, to love each man as an individual, and moreover *as man*, quite apart from his race, color, creed, or class, or even his attitude toward me. As Bultmann has said:

"The neighbor is not this or that man with whom I feel a bond of sympathy, it is every man; yet not every man in general, but every man with whom I come in contact . . . the *command* of love shows that love is understood as an attitude of the will. Such love is neither weak nor feeble. It does not consist in sentimental emotion, nor look upon the neighbor in his actual person as something especially precious, which must be admired or cherished. It is not the fostering of the individuality of others because of one's joy in it. For man is not seen by Jesus as 'individuality' at all. He is seen as standing under the demand of God. So true love of neighbor will never indulge and weaken him, but will recognize him as also under the necessity of decision and treat him accordingly."²²

Is it not apparent that when this love of my neighbor is recognized and practised, such troubles as those between German and French, Czech and Sudeten, American employer and employee, rich and poor will find their proper solution?

The contribution of theology to this problem is to point out, that in Christianity a simple "categorical imperative" to love is transformed into what one might well term a *personalized imperative*, which springs from fellowship with the life-producing Spirit of Jesus Christ. That Spirit *creates* in me a love first for God, and then for my fellowman, and it is His creative power within me that enables me to respond to the command to love. As the late Professor A. A. Bowman of Glasgow once wrote:

"An arbitrary fiat of the will, issued out of the void, is powerless to produce the change desired. . . . Christianity undertakes to supply the conditions, to generate the spiritual dynamism required to render its injunctions practicable." These conditions are "a new-found love of God" "making

²² Rudolf Bultmann, *Jesus and the World*, p. 118.

all things new," "enabling us to see with other eyes, to see into things and through things and behind things"; so that finally "I address myself not to a man under the guise of my enemy, but as it were "to the uncorrupted core of personality within him."²³ And the electric switch that puts me in touch with this dynamism of the Spirit is simply my "belief in" Jesus Christ, that Christ who declared of every type of merciful ministration, "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me" (Matthew 25:40).

It is not, then, merely in a "common social experience," where Professor Aubrey finds the "springs of theology" after the usual pattern of American relativism, that we learn how to deal with man either as an individual or in the aggregate. It is rather in personal experience with the thoroughly objective Spirit of the living Christ, who claims to hold within His own person the potentiality of fellowship with all men everywhere, that this lesson is learned. Such is Christ's own claim, and to embody the totality of the implications of that claim in a theology for modern American conditions will require all the sanctified thinking we are able to command.

(5) *Church Unity*. The fifth and final dimension which our theology must somehow achieve is the will to union among all Christian brethren. Theology has served quite long enough to disunite us. There were good and sufficient reasons why this should be so, and I for one cannot hear without a shudder references to the "sin" of disunion. Save in the inclusive sense in which all our human actions partake of that "original sin" to which we are heirs, it was no sin for Martin Luther to nail the "95 theses" to the church door at Wittenberg; it was no sin that the four

leading churches in Zurich broke away from Rome; it was no sin that John Knox defied his queen, Mary, "Queen of Scots," and succeeded in planting the seed of the Reformed faith firmly in his native land; it is no sin that the true Evangelical party in Germany today refuses to bow to the dictates of a Pagan German Church. It is a fearsome thing to deny the presence of God's Spirit with those who thus were party, but by no means wilfully, to the rending of the Body of Christ.

But it will be a sin if we are found guilty of opposing the leading of the same Spirit towards reunion. It has long been a conviction of mine that we Protestants have made a use of the Augustinian doctrine of a "visible-invisible church" in the service of disunion, such as it was never intended to serve. The true Evangelical view is to treat the Church as *at once* visible and invisible, and so possessed in paradoxical fashion of attributes both temporal and eternal, human and divine: divided yet one in Christ, sinful though sanctified, militant but triumphant, imperfect yet made perfect in holiness, earthly and heavenly. We *believe* this paradox to stand for an existent fact: God help us if we *believe in* it as a desirable one. There is no divine fiat that it must continue to be so—not, at any rate, in the form which it has assumed at any particular stage of the Church's life. Shall we say, for example, that God wishes the visible Church to remain as sinful as she was, let us say, just before the opening of the Reformation period? That were to deny the Christian right to "protest" against such abuses within the Church. But if we cannot say this, then what right have we to say that He wills it to remain divided? Certainly, there is no New Testament ground for any such contention.

No one could be more impatient than I am with the way in which the clause from our Lord's High-priestly prayer—"that they all be one" (John 17:21)—has been dragged into the service of the Church

²³ A. A. Bowman, *The Absurdity of Christianity*, pp. 22 ff.

Union cause. It ought to be obvious to every intelligent reader of the passage that our Lord's meaning is a spiritual one. But *per contra* there is not a scrap of evidence to show that the New Testament contemplates the phenomenon which we call "denominationalism." Further, in all the Biblical paradoxes, whether of a spiritual-materialistic or a divine-human sort, it is always the spiritual and the divine elements which, so to speak, dominate the situation and form the prototype which is to be followed by the contradictory element. Like a sacrament, in which the visible element becomes the "sign of an invisible grace," so the visible Church ought to seek to approximate the prototypal Church which is entirely one in Christ.

In view of what I have just said, it is a pleasure to be able to quote at this point from the work of that brilliant young scholar who has just been appointed as Executive Secretary of the World Federation of the Churches of Christ, Dr. Visser t'Hooft, when he writes:²⁴

"Protestantism as it is today does not take the visible Church seriously. To be sure it is as much preoccupied with ecclesiastical affairs as any other Christian confession. But to take the Church seriously is more than to be concerned over questions of order and organization. It is to conceive of the concrete, given Church as the normal channel of God's grace. It is to believe in it as a particular gift of God, an indispensable element of His plan of salvation. Protestantism has often sought refuge in a doctrine of the invisible Church which is perhaps easier to believe and more in line with certain modern trends of thought, but which is certainly unscriptural. The evaporation of the visible Church has done irreparable harm to the cause of Protestantism, and often degraded the Church to a simple association for the cul-

ture of religious life." There is, he goes on to say, far too much danger today of "the Protestant Churches . . . becoming altogether too 'invisible,' " for many seem to think that "the divine Church and the human Church are two utterly separate realities. If, therefore, we want to re-discover the genuine biblical view of the Church—the Church of the Incarnation which is at once human and divine, visible and invisible—we must not only be ready to go back to the reformers but even go further in order to face the message of the early Catholic and Apostolic Church."

In the course of this address, we have said nothing of the exact content of theology; our whole interest has been in its structure with a view to meeting the needs of our day. We have not thus limited ourselves out of any impression that the content is of no importance. It is of first importance. But this matter of lesser import also calls for our attention and so I have brought this message to you today, lest in attending to what is more central we forget entirely what is less so. In closing permit me to leave just one little word with you regarding the more important matter. In a recent book Professor Goodspeed has traced out the vital connection between Mss. discovery and the impetus of the Church to re-translate the Scriptures from the original tongues.²⁵ The relationship is striking; every new discovery has led to new translation being done. I would suggest that the same relation holds as between theology and preaching. Those ages when theology has been in the ascendant have been days of great preaching as well. And so I submit, gentlemen, that if in our day we wish to recover the art of preaching, we shall be well advised to delve deeply in the Scriptures, listening ever for the Divine Word speaking to us in them, that we may have a theology to preach in our day and generation.

²⁴ Visser t'Hooft, *Anglo-Catholicism and Orthodoxy*, pp. 159, 161.

²⁵ Edgar J. Goodspeed, *New Chapters in New Testament Study*, Chap. iv.

THE INTEREST OF THE PRESBYTERIAN CHURCH IN THEOLOGICAL EDUCATION

ADDRESS DELIVERED BY THE REV. HENRY SEYMOUR BROWN, D.D., AT THE FALL ALUMNI CONFERENCE

FROM its beginnings in America, the Presbyterian Church stood for an educated ministry. Well realizing that the progress, strength, and fidelity to truth of any church depends on its leadership, the founding fathers counted any sacrifice worthwhile to secure the best. As early as 1704, Francis Makeime travelled all the way back to Ireland seeking the right type of educated leaders and returned with two university trained men—one of whom, George McNish himself, later returned to Europe to secure other educated ministers. From the beginning of his ministry in Elizabethtown in 1708, Jonathan Dickinson in his manse gathered to himself likely young men and trained them for the ministry as he had been trained at Yale College.

Later, about 1728, Wm. Tennent in his so-called "Log College" at Neshaminy seriously endeavored to establish the beginnings of a classical theological school for ministers.

Still later in 1743, Francis Alison in connection with his church in New London established a school for educating likely young men.

It all began where most progressive and pioneering movements of constructive statesmanship begin—not with the institution or organization, but with individuals, who as prophets and pioneers furnish the courage and initiative that drag the church along. These three names, Dickinson, Tennent, and Alison appear again and again as leaders in all movements for adequate theological education in those early years.

Originally the sources of supply were the schools of Europe and of New England. Often these men from afar (espe-

cially those from Europe) were a snare and a disappointment—sometimes, alas, mere adventurers who had crossed the Atlantic to escape from the results of their own wrong-doing. Sometimes even their credentials were forged. And often they did not fit into the ways and needs of New America. And always it was an expensive process to look so far away for leaders. The three men mentioned all did their best to correct these evils, and to raise up an adequate supply of educated men. Of course they differed in educational policy at times and of course they met with opposition. There were those who worshipped at the shrine of the European schools and of Yale and Harvard. Who were these shortcut and crudely prepared men? Thus there developed the struggle between the Tennents and the New Jersey men against the brethren of Philadelphia which forced the Synod of Philadelphia to set off the Presbytery of New Brunswick to meet for the first time the second Tuesday of August, 1738. This was done "as the Tennents confessed to Whitefield in order that they of New Jersey might license and ordain their own men whom they deemed fully qualified and educated for the Gospel Ministry."

Fearing laxity, piety without intelligence, zeal without knowledge, the same Synod of May, 1738 who ordered the creation of the Presbytery of New Brunswick also ordered on the petition of the Presbytery of Lewes, the establishment of two examining commissions of Synod—one for the Presbyteries south of Philadelphia and one for those north of Philadelphia—which commissions would at-

tempt to maintain in all of the Presbyteries the high standards of scholarship in theological education for which the Presbyterian Church in all of its history has stood.

The petition of the Presbytery of Lewes, which became the official order of the Synod of Philadelphia "by a great majority," which is, as far as I can ascertain, the first official action on the part of the supreme judicatory of our church to address itself to the problem of theological education, should be quoted in full. It became the order of the Synod of Philadelphia on May 29, 1738.

"A proposal was made by the Presbytery of Lewes to this Synod, which is as follows: That this part of the world where God has ordered our lot, labours under a grievous disadvantage for want of the opportunities of universities, and professors skilled in the several branches of useful learning, and that many students from Europe are especially cramped in prosecuting their studies, their parents removing to these colonies before they have an opportunity of attending the college, after having spent some years at the grammar school; and that many persons born in the country groan under the same pressure, whose circumstances are not able to support them to spend a course of years in the European, or New England colleges, which discourages much, and must be a detriment to our church; for we know that natural parts, however great and promising, for want of being well improved, must be marred of their usefulness, and cannot be so extensively serviceable to the public, and that want of due pains and care paves the way for ignorance, and this for a formidable train of sad consequences. To prevent this evil, it is humbly proposed as a remedy, that every student who has not studied with approbation, passing the usual courses in some of the New England, or European colleges, approved by public authority, shall, before

he be encouraged by any Presbytery for the sacred work of the ministry, apply himself to this Synod, and that they appoint a committee of their members yearly, whom they know to be well skilled in the several branches of philosophy, and divinity, and the languages, to examine such students in this place, and finding them well accomplished in those several parts of learning, shall allow them a public testimonial from the Synod, which till better provision be made, will in some measure answer the design of taking a degree in the college. And for encouragement of students let this be done, without putting them to further expenses than attending. And let it be an objection against none, *where* they have read, or *what books*, but let all encouragement be only according to merit. And 'tis hoped this will fill our youth with a laudable emulation, prevent errors young men may imbibe by reading without direction, or things of little value, will banish ignorance, fill our infant church with men eminent for parts and learning, and advance the glory of God, and the honour of our Synod both at home and among our neighbours, who conceive a low opinion of us for want of such favourable opportunities. 'Tis further proposed, that all that are not licensed to preach the gospel, what university or college soever they come from, may undergo the same trials. But inasmuch as this act cannot be put in force this year, without discouraging such as may not be apprized of it, 'tis ordered, that there be two standing committees to act in the above affair for this year, one to the northward and the other to the southward of Philadelphia, and that Messrs. John Thomson, George Gillespie, Thomas Evans, Henry Hook, James Anderson, James Martin, *Francis Alison*, be a committee for the Presbyteries southward of Philadelphia. And that Messrs. Andrews, Robert Cross, *Gilbert Tennent*, Pemberton, *Jon. Dickinson*,

Cowell, and Pierson, be a committee to the northward."

A year later on the protest of the New Brunswick Presbytery, this action was changed somewhat but stood substantially as quoted, but was protested by a very small minority, made up mainly of the Tennent family—father and sons—who took the action as a reflection on their school at Neshaminy.

That two hundred years ago there were members of New Brunswick Presbytery that found it hard to fit into the general scheme of things in theological education is shown by the fact that at this same meeting of Synod in 1739, only a year after Synod's action, the following action had to be taken concerning a graduate of the Log College, John Rowland.

"It appearing by the Presbytery book of New Brunswick, that notwithstanding the Synod's agreement last year, that no candidate for the ministry who has had a private education, should be admitted to trials, in order to be licensed to preach the gospel by any Presbytery within our bounds, until such candidate's learning were previously examined by a committee appointed for that purpose, that the Presbytery of New Brunswick have admitted to trials and licensed Mr. John Rowland to preach the gospel without his submitting to such preparatory examination as was appointed. The Synod do therefore judge the proceedings of the said Presbytery of New Brunswick to be very disorderly, and do admonish the said Presbytery to avoid such divisive courses for the future; and do determine not to admit the said Mr. Rowland to be a preacher of the gospel within our bounds, nor encourage any of our people to accept him until he submit to such examinations as were appointed by this Synod for those that have had a private education."

This friction between New Brunswick Presbytery and the Synod of Philadelphia over standards in and institutions for

theological education and whose was the final right to set the standards led to the schism of 1741, and the later erection of the independent Synod of New York. Out of all this developed the New School and Old School division, and it all developed out of the church's intense interest in the right kind of theological education. Evidently the device of these two commissions of Synod to act as a sort of Board of Regents (as New York State would say) in theological education was a makeshift and no real solution of the problem and so recognized, for, at the same meeting of Synod in 1739 after the trouble over John Rowland, a committee of which Jonathan Dickinson of Elizabethtown was a moving spirit brought in an overture "for erecting a *school or seminary* of learning." This so commended itself to the Synod that a commission was ordered to prepare a plan for such a seminary, leading members of that commission being Jonathan Dickinson, Francis Alison, and Gilbert Tennent. Only the outbreak of the war between England and Spain prevented the establishing of the seminary. Otherwise Princeton Seminary might have originated two hundred years ago this scholastic year. God forbid that another war growing out of trouble in Spain should delay for seventy-five years the solution of our present perplexing problem in theological education by the committee recently appointed by order of the 1938 General Assembly. But the "war in Spain" did not kill the idea of a school for the training of clergymen, for again in 1743 through the persistent pressure of the Presbyteries of Philadelphia, New Castle, and Donegal, the Synod gave its support and subsidy to the New London School of Francis Alison and in 1744 made it the official synodical school for the preparation of ministers and others and elected Francis Alison its head at a salary of twenty pounds a year. This action was doubtless spurred on by the knowledge that the Presbyteries of New

Brunswick and New York to the North under the leadership of the Tennents and Jonathan Dickinson were promoting the Log College of the Tennents and its successor the entirely new College of New Jersey which was to come into actual existence in Jonathan Dickinson's home by 1746—the outgrowth of his manse school for training of ministers.

By 1746 therefore we have two fully organized and more or less officially sponsored and supervised Presbyterian Church colleges, mainly for the education of ministers—one at New London, Pennsylvania, under Francis Alison, and one in Elizabethtown, New Jersey, under Jonathan Dickinson, the one the official child of the Synod of Philadelphia, and the other the unofficial child of the Synod of New York. That there were bitter feeling and rivalry and not the highest respect for each other is shown by a most illuminating and human letter from the Synod of Philadelphia to President Clap of Yale College under date of May 30, 1746. When we recall that this was five months before the College of New Jersey obtained its charter, and during Dickinson's agitation for such a college, it is quite evident that the school at New London and the Synod of Philadelphia were seeking to forestall the establishment of the rival school (at Princeton). The letter of Synod of Philadelphia to President Clap of Yale dated May 30, 1746 in part reads as follows:

"We are willing to satisfy you to the utmost as to the plan and constitution of our school, and the present state of our Synod, under whose care it is. Some years ago our Synod found the interest of Christ's kingdom likely to suffer in these parts for want of a college for the education of young men. And our supplies either from Europe or New England were few in proportion to the numerous vacancies in our growing settlements. Mr. William Tennent set up a school among us, where some were educated and afterwards ad-

mitted to the ministry without sufficient qualifications as was judged by many of the Synod. And what made the matter look worse, those that were educated in this private way decried the usefulness of some parts of learning that we thought very necessary. It was therefore agreed to try to erect a college, and apply to our friends in Britain, and Ireland, and New England, to assist us. We wrote to the Association of Boston on this head, and had a very favourable answer. But when we were thus projecting our plan, and appointing commissioners to Britain, etc., to promote the thing, the war with Spain was proclaimed, which put a stop to our proceedings then. The Synod then came to a public agreement to take all private schools where young men were educated for the ministry, so far under their care as to appoint a committee of our Synod to examine all such as had not obtained degrees in the European or New England colleges, and give them certificates if they were found qualified, which was to serve our Presbyteries instead of a college diploma, till better provision could be made. Mr. Gilbert Tennent cried out that this was to prevent his father's school for training gracious men for the ministry; and he, and some of his adherents, protested against it, and counteracted this *our public agreement*, admitting men to the ministry which we judged unfit for that office, which course they persisted in though admonished and reproved by us for such unwarrantable proceedings. While these debates subsisted, Mr. Whitefield came into the country, whom they drew into their party to encourage divisions. And they and he have been the sad instruments of dividing our churches. And by his interest Mr. Gilbert Tennent grew hardy enough to tell our Synod he would oppose their design of getting assistance to erect a college wherever we should make application, and would maintain young men at his father's school in opposition to us. This, with his

and his adherent's divisive practices, obliged the Synod to exclude him and others of his stamp, from their communion. In this situation our affairs grew worse; for our vacancies were numerous, and we found it hard in such trouble to engage gentlemen either from New England or Europe to come among us, as our best friends in those places could recommend as steadfast in the faith, and men of parts and education. Upon this the Synod erected a school in the year 1744. It was agreed that the said school should be opened under the inspection of the Synod, where the languages, philosophy, and divinity should be taught gratis, to all that should comply with the regulation of the school, being persons of good character and behaviour. . . . It is agreed, that after said scholars pass the course of studies prescribed them, they shall be publicly examined by the said trustees, and such ministers as the Synod shall think fit to appoint, and if approved receive testimonials of their approbation, and without such testimonials none of the Presbyteries under the care of our Synod shall *improve* any of our scholars in the ministry. From this narrative you see how narrow our foundation is, and yet how necessary it was that we should do something of this nature to prevent our being overrun with ignorance and confusion. You see how we have been straitened by the endeavours of some that belonged to our body, who in their zeal have spoken *diminutively* of all the reformed churches, and endeavoured to pour contempt on colleges and universities. We hope, therefore, you will enable us to make a stand against those evils, and to be united with you in this grand design, is one reason of our present application. . . . What hath been said may satisfy you that our school is under such regulation as does as nearly correspond with yours as our present circumstances will admit; but we shall readily make any amendments that you desire if it be in our power. . . . We are, to a man,

dissatisfied with the late divisive practices, and would soon, we hope, be in a flourishing state again had we ministers to supply our vacancies. We excluded from synodical communion, as we remarked already, the four Tennents, Blair, Craighead (who is since turned a rigid Covenanter, or Cameronian), Treat, and Mr. Wales. These, especially the Tennents, Blair, and Treat, being the ringleaders of our divisions, and the destroyers of good learning and gospel order among us; and they, with a few others that joined with them, erected themselves into a separate body, and licensed and ordained men for the work of the ministry that were generally ignorant, and warm in the divisive scheme, and they have troubled Virginia, and the New English government, and as we are informed, pretend that they belong to our body. But we can assure you, that Mr. Gilbert Tennent, and his adherents, were disowned as members, and excluded communion, before his famous tour through the churches of New England. Some of our brethren of New York Presbytery, whom we esteem and regard, particularly Messrs. Jon. Dickinson, Pierson, and Pemberton, have always as freely, till lately, blamed those practices as any of us; but now, through some unhappy bias, are become warm advocates for them; . . . and last September they erected themselves into a Synod, which goes under the name of the Synod of New York. And we have not before us a letter desiring correspondence with them. . . . The proposals seem fair, but till these dividers of our churches, and who chiefly make up that body, declare against the late divisive, uncharitable practices; *till they show us in what way they intend to have their youth educated* for the ministry, and be as ready to discourage all such methods of bringing all good learning into contempt as *the shepherd's tent*, we shall be shy to comply with their proposals. Thus, sir, we have given you a just account both of the Synod and school at

present, by which you may understand the difficulties we labour under; and we doubt not your sincere desire to promote the interest of religion and learning among us will incline you to do all in your power for our help and encouragement. . . .”

This opposition to Jonathan Dickinson's College of New Jersey as a development of Tennent's Log College and a rival of the Philadelphia Synod College at New London is brought out even more sharply by the letter of the Synod of Philadelphia under date of May 29, 1752, to the Synod of New York in the effort to unite again the two rival Synods, one paragraph of which reads as follows:

“May 29, 1752—6th—We are much satisfied to hear *you propose* that young men should bring college certificates, seeing that *you have now*, by the goodness of Divine Providence, a *college erected*. We are and ever were as much for this, and more than some of these brethren who once belonged to this Synod [a reference evidently to Jonathan Dickinson and the Tennents, *et al.*]; and we would put you in mind that there were colleges erected in reach of your youth before you had one in New Jersey. But no regard was to be paid to on repeated desires and public votes that our young men *should have education*, and *certificates from them*, when it was proposed by *our* Synod; and we think that *our* Synod may find, among *their* number, men as well qualified to examine and judge of men's abilities as either the tutors, trustees, or rectors of *your college*, so that we think the approbation of our Synod, or committee a good alternative, and yet will give it up if you oblige all your candidates to bring college certificates, unless in extraordinary cases, and *these* shall be settled to *prevent* such disorders as we have seen and felt in times past.”

But not yet had our church discovered the solution of its problem of an adequately trained ministry. Francis Alison was moved to Philadelphia and developed what

became the University of Pennsylvania. His academy at New London was moved to Newark, Del., and became Delaware College. Dickinson and Aaron Burr, Sr., wrought out of the remains of the Tennent Log College and Dickinson's Home School, the College of New Jersey at Princeton. Harvard and Yale continued to produce ministers; but the pressure throughout the growing church for competent ministers was tremendous. The records of Synods and later of General Assembly are burdened with pathetic calls for help. The plan of general colleges whose curricula combined all branches of education tended to produce *fewer* ministers and more students for other professions and trades than as now. The secular institution tended to become more secular in its emphasis and less and less theological. And ministers simply were not manufactured fast enough to meet the demand. The secular university just does not produce a sufficient supply of ministers for the churches. Harvard and Princeton and most of our denominational colleges were all started to supply preachers and yet Harvard of over 8,000 students last year had only 55 in its Divinity School. Princeton sends proportionately very few into the ministry, and some denominational colleges in any given year will not even have a man in the graduation class looking forward to the ministry.

Anyway, this problem of not enough trained ministers no matter how many colleges they had vexed the church over one hundred and fifty years ago. It came up to worry the church acutely with the reports of the ever-growing body of General Assembly's missionaries and with every recurrence of a revival. Statesmen there were who warned the church and pled for a better solution even before the revival in the Cumberland, Ky., region split the church. One distinguished layman pled with the General Assembly of 1800 for some action to be taken. The then Presi-

dent of the Corporation of the General Assembly was the Hon. Elias Boudinot. He was a noted philanthropist, member of the New Jersey bar, and in 1782 President of the Continental Congress. When Director of the Mint in Philadelphia and President of the Corporation of the General Assembly in his annual address to that body among many valuable suggestions he made the following:

"4. The provision of a fund for the more complete instruction of candidates for the gospel ministry. It would deserve consideration . . . to appoint a number of professors of theology (perhaps one in each Synod) [this may be the method earlier described in derision as the "shepherd's tent"] to whom the candidates might resort as a matter of choice (though not of necessity) which professors might immediately be provided with a suitable library, the property of the corporation, and who might receive a small salary, to be augmented as their labors increase and the funds are extended. It will be a most desirable extension of this plan, if the funds can be rendered adequate to furnish partly or wholly the means of subsistence to the candidates for the ministry who may need such assistance, during the time of their attendance on the professors."

Of course, virtually this would have given to every Synod an embryonic theological seminary, beginning in some able pastor's study and if adopted by the General Assembly (as it was not) probably would have met the need of the Kentucky, Cumberland revival and prevented the great Cumberland Schism ten years later. At any rate the General Assembly for another ten years kept insisting on only educated ministers and yet failed to develop an institution or institutions that would produce a sufficient supply—the colleges so long established failing the church in its great need. The danger always is and should be never forgotten today that in the rigid insistence upon a thoroughly edu-

cated ministry, the supply will never be sufficient to meet the everyday needs of a multitude of the garden-variety of village and town churches in all of the new and out-of-the-way sections of the country. This was the mistake in 1810 which caused the Cumberland division. It is the mistake we are making today which gives occasion to these many short-cut Bible-training schools to find places for their men in our own Presbyterian churches. No one who mingles with the synodical men on the National Staff can fail to hear again and again the complaint, "It is useless to go to the seminaries to find men to man our smaller, needier stations. The graduates simply will not look at much of what we have to offer. We have to take what we can get, for these little needy stations must be manned."

There is not a Protestant denomination in the country, I suspect, that is itself producing and training a sufficient supply of ministers to man its own churches. I know our Presbyterian Church is not, with all of its twelve seminaries. Last year there died in our Presbyterian ministry U.S.A., two hundred fifty-five ministers. All of our twelve seminaries, including the two colored—the Seminary at Porto Rico and Louisville Seminary, one-half of whose graduates go into the U.S. church—all twelve together graduated only one hundred and ninety-eight men and two hundred fifty-five of the clergymen of our church died last year. From other denominations we received a net of twenty-six. How are we going to fill the places of two hundred fifty-five dead with one hundred ninety-eight graduates, many of whom do not belong to our denomination nor expect to serve our churches, and some of whom never arrive at ordination? We simply force a great number of our churches to take what they can get from any or every source. This was true two hundred years ago and it is true today. When will the church remedy it? Thank God our fathers

were at least seriously facing the problem one hundred thirty years ago. Along with Boudinot's suggestions, an order of catechists was proposed to go before the ministers and perform part of their functions in newer, needier, and unreached fields, something after the order of our present Sunday School missionaries; or to supplement the labors of pastors—assistants we call them today. If our church was not so opposed to orders and graduations among the clergy, we might have long since developed our licenciates into a class of ministers sufficiently prepared and commissioned to solve many of these problems and to enable the church to have real staffs of trained specialists or our seminaries might be officially graded and commissioned all the way from a Bible Training School to a full graduate school and thus the supplies be provided and no need neglected, and that which is now of necessity tolerated, be officially sanctioned and supervised.

Be that as it may, the seed which Elias Boudinot planted in the 1800 General Assembly, in time germinated and produced on April 20, 1809, in his own Presbytery of Philadelphia of which he was an honored elder, an overture to the General Assembly of 1809 as follows:

"Resolved that the commissioners from this Presbytery to the General Assembly (Rev. Dr. Wm. M. Tennent—apparently the grandson of the founder of Log College—and Rev. Wm. Latta) be instructed and they are hereby instructed to use their best endeavours to induce the General Assembly to turn their attention to the institution of a Theological School for the education of candidates for the ministry of our church to be established in some central or convenient place within their bounds."

This was favorably considered by the General Assembly of 1809 and various suggestions were framed and sent down to all of the Presbyteries for study and report. The result was as all the world knows that the majority seemed to be for one

great central Theological School under the direction of the Assembly and such was established and later located at Princeton, N.J., as "The Theological Seminary of the Presbyterian Church, U.S.A."

But this single central seminary did not solve the problem. Elias Boudinot's suggestion was nearer the mind and need of the church for evidently the ten Presbyteries that voted in favor of a theological seminary of some kind for every Synod were not satisfied with Princeton alone—it could not meet the needs—and therefore to the Assembly of 1818 there came from the Presbytery of Geneva an overture asking Assembly's advice relative to the establishment of an academical and theological seminary which the Synod of Geneva proposes "instituted within their bounds."

It would appear that the General Assembly considered its responsibility to theological education fulfilled in the establishment of Princeton Seminary and did not desire any further responsibility, for after much discussion, the Assembly acted as follows:

"The Assembly are not prepared to give any opinion or advice on the subject (of a Theological Seminary within the bounds of the Synod of Geneva) believing the said Synod are the best judges of what may be their duty in this important business."

Here it would seem to me the General Assembly made the initial mistake which has led to the present chaos in Presbyterian theological education. Refusing to concern itself with Auburn Seminary and trying to limit its care to Princeton, gradually, with the establishment of Union (Virginia) in 1824; Western in 1827; Columbia, 1828; Lane, 1829; McCormick, 1830; Union, New York, 1836; San Francisco, 1871; Omaha, 1891; Louisville, 1901; and all the others—plus all the Bible Training Schools so often under Presbyterian leadership and initiative, there has developed our present chaotic condition where one of our churches large or small is just as

likely to select for pastor a man with no Presbyterian background or preparation or training as was true back in the days of Jonathan Dickinson or Archibald Alexander.

For a generation "the Theological Seminary of the Presbyterian Church" under the able leadership of Archibald Alexander heroically struggled to compel the General Assembly manfully to face its responsibility for theological education at least at Princeton.

A large part of the minutes of successive Assemblies is taken up with the needs of the Seminary and the duty of all the Presbyteries and churches to bear their full share in the cost of it all; e.g. the records of the Assembly of 1819 read:

1. "Ordered that the sum of \$4,000 be appropriated, in addition to the unexpended balance of \$912, for the seminary" at Princeton.

2. "\$1,000 be appropriated for founding the library room.

3. "Recommended that a collection be annually taken up in all of the churches under the care of the Assembly for contingent fund of the Seminary and that the various Presbyteries annually report to the Assembly the amounts thus collected in the same manner in which they report the sums contributed for Education, Commissioners, and Missionary funds.

4. "The General Assembly have remarked with peculiar pleasure the Christian liberality of the Female Societies which have contributed to the support of indigent students in the Theological Seminaries." [These "Female Cent Societies" or "Dollar Societies" as sometimes called are an interesting study. They apparently first appear about the time of the organization of Princeton Seminary, and even before the organization of the Board of Home Missions and long before the organization of the Board of Foreign Missions. In most cases they appear to have been organized and pro-

moted by members of the General Assembly chiefly interested in students for the ministry. The records of the Bridgehampton, L.I., Society organized in 1818 record the organization in 1818 of the "Religious Female Cent Society of Bridgehampton. Each member pledged to give a cent a week which under the direction of Presbytery shall be applied to the assistance of the poor and pious youth in their education in the Gospel ministry."]

The records of the General Assembly of 1820 report:

1. "That Dr. Ashbel Green and Rev. G. S. Woodhull be authorized to employ two or more agents to solicit contributions for the seminary and this committee be authorized to draw on the Treasurer to defray expenses of these agents. (For years these agents had to report annually to the General Assembly the exact amounts of all their collections and pledges.)

2. "The General Assembly orders that subscription papers for twenty-five cents a year for a term of five years be opened in each congregation and it be particularly recommended to the notice of the communicants.

3. "That boxes be put up in churches for the purpose of obtaining contributions.

4. "That Dollar Societies be still encouraged." (Evidently the Female Cent Societies had been raised to Dollar Societies.)

5. "That a circular letter respecting the state of the Seminary be addressed by this Assembly to all the churches under their care."

I have tried to discover why these Female Cent Societies that apparently were a special promotion of Archibald Alexander and were promoted by the Assembly to support Theological Education, all became solely missionary societies with their hearts locked against any Seminary appeal. My guess is that the Board of Home Missions organized the same year as Princeton Seminary and the Board of Foreign Mis-

sions organized twenty-five years after the Seminary, being major organizations of the Assembly, seized upon these nuclei of devoted women over the church as instruments of promotion, whereas the seminaries having no central assembly board for their promotion and not being correlated or centralized in any way gradually sank below the horizon of the devoted ladies' interest. Of course, this would never have happened had not the Assembly let the cause of theological education become largely an independent enterprise of individuals or localities across the church.

It is significant that until 1850, long after the Board of Education was organized, a separate column was kept in the Assembly Minutes for recording gifts to Theological Education, and as long as Archibald Alexander lived, in spite of the increasing number of seminaries independent of the Assembly or under its care that looked increasingly with jealous eye upon Princeton and the necessary interest of the Assembly in its "Theological Seminary of the Presbyterian Church, U.S.A."—not until Archibald Alexander died did this column for recording gifts to Theological Education disappear. But after 1850, the General Assembly seems pretty much to have left theological education to shift for itself casting the seminaries upon the occasional mercy of rare individuals here and there. Indeed this one-hundred-year drift away from the church's general concern for theological education so that today we have a \$10,000,000 drive for funds for Christian Education that had not a dollar for, nor a mention of, the Theological Seminaries in its whole program—this drift is the more amazing when you consider that the organization of the original Board of Education by the Assembly of 1819 in its original plan has these words as its only original object: The object of this Board shall be "to assist Presbyteries and Associations in educating pious youth

for the Gospel ministry, both in their academical and theological course."

And yet today the chief interest of the Board of Education is in the undergraduate schools and not at all in the Theological Seminaries. For a great many years there was a continued effort to persuade the General Assembly to take all theological education under its immediate care and supervision. It began with Auburn in 1818 whose application was politely refused; came up again in the case of Western which in 1825 by the General Assembly of that year was ordered established after the Plan of Princeton; again when the General Assembly of 1827 ordered the recently established seminary under the Presbytery of Hanover to be renamed Union Seminary (Virginia) and to come under the Assembly's care ("But [it was expressly stated] the authority of the General Assembly over the Seminary shall be merely negative"); again in the case of the Theological Seminary under the Synod of Kentucky at Centre College when the Assembly of 1829 ordered "That they have examined and do fully approve the plan of said Seminary; and hereby express their sense of the importance of the institution; but at the same time recommend a delay of any application on this subject until next year, in consequence of the immaturity of their present arrangement." (I do not find that the matter came up the next year or for several years.) It did come up again in 1853, twenty-four years afterwards when the General Assembly of that year organized the Danville Theological Seminary which took over the Theological Department of Centre College and was organized under the General Assembly after the Plan of Princeton. This later, in 1901, was joined with the Louisville Seminary of the Southern Church (organized by the U.S. Assembly in 1893) as the Louisville Presbyterian Theological Seminary under the direction of the Presbyterian Church U.S. and U.S.A.

That the original division of the church, when Princeton was established, over one great central seminary or many synodical ones, continued and that the synodical or regional idea won out, and yet that the fear persisted of some ultimate merger appears in a strange action of the Assembly of 1825 in ordering Western Seminary at Alleghany. Article 7 reads: "That it shall be considered as a principle fully understood in the establishment of the Western Seminary, and to be regarded as fundamental *in all times to come*, that no part of the funds already obtained, or which shall hereafter be obtained for the Seminary at Princeton, shall, on any consideration whatever, be appropriated or employed, or loaned, in aid of the Western Seminary; and, *in like manner*, that *no part of the funds* obtained for the Western Seminary shall ever be employed or loaned in aid of the Seminary at Princeton." There are those who interpret this to mean that this "forever" makes impossible any merger of *Princeton and Western*. The general policy of our church not to centralize Theological Education, nor to have the General Assembly responsible for it as a whole; but to encourage semi-independent seminaries under synodical or local control, apparently was established finally by the General Assembly of 1830. It appears that the Assembly of 1829 had before it two petitions from two synods for their Theological Seminaries to be taken under the care of the General Assembly—one from the Synod of Tennessee concerning the Southern and Western Theological Seminaries about which I know nothing, and one from the Synod of Kentucky concerning the Theological Seminary of Centre College. Also before the Assembly was a reference from the Assembly of 1828 of a memorial from West Lexington Presbytery (of the Synod of Kentucky) submitting a plan for the attainment—

1. "Of entire uniformity in the government and course of study in the theological schools of our church; and

2. "The most unequalled dependence upon the General Assembly of the bond of union between all the churches and all her seminaries, in order to secure the future peace and purity of the church, by securing unity of sentiment and consequently of effort among all the ministers of the Presbyterian Church in these United States."

This memorial was referred to a special committee consisting of Archibald Alexander, Samuel Miller, and Charles Hodge. (So the whole problem was put up to the faculty of Princeton Seminary.) This committee brought back to the General Assembly of 1830 the following report, which was adopted. Think of it. The original faculty of Princeton Seminary fixing upon the church for all time the idea of independent local seminaries, differing in teaching, in control, in emphasis and making our church of necessity an inclusive, broad, liberal church. Apparently there was needed then as now the warning "Professor Beware," when Professors attempt to become Political Statesmen; as perhaps you are saying a similar warning is needed when a Church Executive attempts to become a Church Historian.

"That the said memorial sets forth the evils which in the opinion of the memorialists, threaten the church from the operation of numerous Theological Seminaries existing independently of the General Assembly, and adopting different systems of government, and different courses of study. To counteract these evils it proposes that the General Assembly should take all the Theological Seminaries throughout our bounds, under its immediate and absolute control, and prescribe a course of study which shall be uniform in them all.

"These are the prominent points of the memorial under consideration. Your committee are ready to acknowledge, that there are evils of a very formidable character,

which are likely to arise from the indefinite multiplication of Theological Seminaries, under the care of a single Synod or Presbytery. They fear, that the standard of theological education, in the Presbyterian Church, will ultimately fall far below that maintained in some other Christian denominations, and thus the respectability and usefulness of our clergy be greatly impaired. They believe, also, that much good, that might have resulted from having a larger portion of our young men brought into personal acquaintance with each other, and educated upon the same plan, must now be lost; and that we must content ourselves with less of harmony of feeling, and unity of sentiment than might, under other circumstances, have been secured. *Believing, however, that it is perfectly competent to every Presbytery or Synod, to adopt what plan they may think best*, not inconsistent with the Constitution of the church, for the education of their own young men; and finding that the Assembly has long sanctioned their so doing, your committee are of opinion that this subject is not within the rightful jurisdiction of the General Assembly; and that even if it were, it would, under existing circumstances, be highly inexpedient to adopt the course proposed by the memorialists. They therefore beg to be discharged from the further consideration of the subject."

Thus then on the recommendation of the faculty of Princeton Seminary in 1830 was established by the Assembly the policy of over one hundred years, of refusing to control or direct or be responsible for theological education except in the case of those institutions initiated by local effort and voluntarily requesting that they be taken under Assembly's control and direction, and even here, gradually under pressure of this general laissez-faire policy, the Assembly and the church generally have had less and less concern for theological education, so that for many years the very idea of any Theological Seminary being an

object of the church's general benevolence or to have the cause of the seminaries presented from a Presbyterian pulpit as a concern of the average congregation along with Home Missions, Pensions, Education, and Foreign Missions, is preposterous. Far indeed have we drifted from the days of the Assembly of 1819, when every church had to report to its Presbytery and to the official solicitors of the General Assembly exactly what collections had been taken for the Theological Seminary and every Presbytery each year had to make a detailed report to the Assembly; and the Assembly in calling the roll felt it necessary to state in the case of the Presbytery of Geneva which had established its Seminary at Auburn: "This Presbytery shall be excused for not complying with the order on the ground that they have generously contributed toward the same object in another way."

If only the General Assembly now would require every Presbytery of the Church to take collections in all of their churches for their own official Theological Seminaries, viz. Princeton, Western, Louisville, and Chicago, unless and except when they are regularly and generously contributing to another seminary within their own bounds, what more could the seminaries ask? And how happy all would be.

True it is that from time to time feeble efforts have been made to remedy the early mistake and put the seminaries back where they once were. Such an effort was made in 1870 at the time when Union Seminary, New York, "requested a certain kind and amount of ecclesiastical supervision," and under the Reunion spirit and a "memorial from Princeton requesting enlarged rights for its Board of Directors," the Assembly of 1870 ordered all seminaries to come under the veto power of General Assembly in the matter of the election of Professors; but not in the case of Directors (except where a particular seminary, as Princeton, preferred this larger control). The action

of 1870 is significant. Said they, "There is one mode of unifying all the seminaries of the Presbyterian Church as to ecclesiastical supervision, so far as unification is in any way desirable. It is the mode suggested in the several memorials of *Union and Princeton* and approved or likely to be approved by the Directors of Auburn and Lane—that is to give to the General Assembly a veto power upon the appointment of Professors, in all these several institutions. This seems to your committee to secure all the uniformity as to the relation of these seminaries to the church which can be necessary to insure general confidence and satisfaction." And yet in twenty-two years, in 1892, we had all of the difficulty over Union Seminary and its withdrawal from all connection with the Presbyterian Church, and this year there appears to be a possibility of Auburn Seminary being lost to the Church.

Brethren, can we not see to it that our next General Assembly really addresses itself to this fundamental problem of theological education and under the leadership

of the committee work out, if not a permanent solution, at least a better method of insuring to the church an adequate supply of the best possible Presbyterian-trained ministers for our churches, large and small, across the world? For surely it is manifested to all that unless we have men of God, ministers of Christ Jesus, thoroughly furnished unto every good work, there can be no missions of any kind—Home or Foreign—few Christian colleges, if any, and no churches at all.

May I suggest that the greatest need, the fundamental need, the primary need and objective in all Christian Benevolence, is that we shall have throughout the world, leaders of whom their survivors will be able to say as Matthew Arnold could say over his father's grave in Rugby Chapel:

"Servants of God!—or sons shall I not call you? because not as servants ye knew your Father's innermost mind, His, who unwillingly sees one of his little ones lost—Yours is the praise, if mankind hath not as yet in its march fainted, and fallen, and died."

CHARGE TO NEW PROFESSORS

DELIVERED BY THE REV. BENJAMIN F. FARBER, D.D., IN MILLER CHAPEL ON TUESDAY, OCTOBER 11, AT THE INAUGURATION OF HENRY SEYMOUR BROWN, D.D., AND EDWARD HOWELL ROBERTS, M.A., TH.M.

MR. PRESIDENT AND MEMBERS OF THE BOARD OF TRUSTEES:

In its report to the last General Assembly of the Presbyterian Church in the United States of America, the Standing Committee on Theological Seminaries made the following recommendation with regard to Princeton Seminary: "By unanimous vote of the Board of Trustees, the Rev. Henry Seymour Brown, of the Class of 1900, of this Seminary, was elected to the office of Vice-President, and the Rev. Edward Howell Roberts was elected Associate Professor of Homiletics. The General Assembly is respectfully requested to approve these elections." By the adoption of this report the General Assembly elected these brethren to these positions in this Seminary. We make this opening statement to remind ourselves that we are here today as representatives of our General Assembly. Furthermore, we are directed by the Plan of this Seminary to deliver a charge to the professors at the time of their inauguration. So that we are here in a dual capacity—we represent our General Assembly and we carry out the requirements of our Plan.

Let our very first word to you, Professor Brown and Professor Roberts be one of brotherly love. We wish to tell you again, that we hold each of you in the highest esteem. We have for each of you that personal affection which is born of our blessed fellowship in Jesus Christ. We have called you to these highly important positions because of our sincere confidence in you. We believe that you will fill these positions with credit to the Seminary and with honor to the whole church. Beseech-

ing you, therefore, not to forget the high regard in which we hold you personally and the abiding confidence which we have in your ability to fill these positions, without which you cannot possibly begin to fulfill with joy your high and holy obligations as servants of our blessed Lord in this Seminary, we proceed to charge you as follows:

First—We charge you to remember the day in which we live. Unquestionably this is the day of our visitation. We are confronted with certain dangerous and daring ideologies which are determined not only to frustrate the Christian faith but to destroy it altogether. We are in the very center of a struggle between certain totalitarian faiths and the Christian faith which make this one of the most crucial hours in the history of Christianity. We are in the midst of a great spiritual conflict between the God-man and the man-God, between the revelation of what God has done and can do for man through faith in Jesus Christ and a form of life which assumes all of the prerogatives of deity and makes man the in-all and be-all of human existence. It is not too much to say that we have come in our day to the place where we must realize with very real concern that "we wrestle not against flesh and blood but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." All this and more you have heard presented from this pulpit, by those who are better qualified to interpret its significance and to state it in those incisive and challenging phrases that will command our attention and promote our action. Suffice it to say, that we believe it is your duty to

join hands with your colleagues in this Seminary and with your Christian brethren around the world, not so much to defend the gospel but rather to present it in such crystal clearness that it will be recognized and accepted as the supreme revelation of God to man. This hour must be matched with a fresh presentation of the authenticity and the reality and the power of the Christian message, so that a lost world may find its way back to God. "Wherefore, take unto you the whole armor of God that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." There is yet another side to this situation which is not stressed so frequently. We have lost sight of it in the smoke of the battle to which we have just referred. We pastors are confronted with this other side, again and again. We become aware that much of our present-day faith—if it can be called a faith—is just the carry-over of a former cycle of great believing. Almost thirty years ago Dr. Henry van Dyke said: "Most men of our time are living on the afterglow of a glorious sunrise." If that were true at that time how much truer it is today. And it is true. How often we see men living upon their father's faith or their mother's religion instead of their own. How frequently we hear them glory in their Presbyterian or Congregational or Methodist background; without a meaningful faith of their own. Again and again, we see them clutching at some broken spar of faith

floating upon the waters of memory. Many times we behold them tossed to and fro in some turbulent sea, reaching out desperate hands for something that will save them. How tragic that is. Many a modern man is not carried away with ideologies to which we have referred. He is just confused and bewildered. He is just a tired, lonely derelict upon the sea of life. He is drifting without a rudder. He has no profound faith. He has no confident creed. And he is just beginning to realize that a father's faith is not enough in a time of storm, a mother's religion is not sufficient in a time of crisis. These are fine but they are not final. He must have a faith of his own for his own trials, he must have a creed of his own for his own problems. He must discover for himself the reality, the sufficiency, the vitality of the Christian gospel. Only then will he be able to face the world with courageous conviction. Only then will he be able to face the confusion and the persecution of his day with a heart that is undaunted and unafraid. Only then will he be able to stand upon his own feet and declare out of his own positive faith: "I know whom I have believed." Nothing less than that is taking place in the modern catacombs of Russia and Germany and other parts of the world. We beg you, our dear friends, to remember the day in which we live, with its desperate need for a theology that will match and conquer all the otherologies of our time and the tragic appeal of a bewildered humanity that knows it is lost without a faith of its own.

Second—We charge you to remember the strategic positions you are to occupy in this Seminary. You are to be teachers of prospective ministers of the gospel in an institution that has a long and honorable record of consecrated devotion to the fundamental doctrines of Evangelical Christianity. The Board of Trustees and the friends of this Seminary desire to continue the great traditions of Princeton. We believe, with all our hearts, that Princeton

has a unique and distinct place to fill in the world of thought today. We want the young men who come to this institution to be so taught and so trained that they will go out into a desperately needy world with the glow of their own redemption in their lives and with the equipment to interpret the glorious gospel of our Lord with intelligence and passion. Some of your colleagues will teach these young men what they ought to teach; others will teach them how to handle the Scriptures; others will unfold to them the great historical facts of our Christian faith; others will open to them the depths of meaning found in the original languages; others will teach them how to conduct themselves in the pastoral office. It is for you, Dr. Brown, to teach them how to run a church and that is no small task in these days. You are to fill a highly important place in the life of this institution. Out of your long and successful ministry you will be able to bring to these young men constructive suggestions that will mean much to them in the years to come. Moreover, you are to bring to them the latest word from the church at large. This is an essential part of their preparation. As you and the President of this institution travel throughout the church you must bring back to your students the latest word about the state of the church. They must know what to expect as they go forth to take the places of those whom they are to replace. Still further, you are to be our leader in a great Forward Movement which will bring to this institution the resources and equipment that are essential to the great task that lies before us. Yours is a tremendous undertaking. We appreciate that. We not only charge you to bring to it all of your talents, with a consecrated devotion to the great Head of the church, but we charge ourselves to be loyal to you as our leader in this great adventure that means so much to our beloved Princeton. It is for you, Mr. Roberts, to teach these young men how to preach and

that is no small task. Oh, to be able to preach, to impart what is on the heart! How many preachers lift that cry again and again! It is one thing to know what to say, it is another thing to know how to say it. It is one thing to stand in a pulpit, it is another thing to preach from a pulpit. In his Yale lectures Dr. J. H. Jowett said: "The pulpit may be the center of overwhelming power, and it may be the scene of tragic disaster. What is the significance of our calling when we stand in the pulpit? It is our God-appointed office to lead men and women who are weary and wayward, exultant or depressed, eager or indifferent, into 'the secret place of the Most High.'" To do that is an art. And it is your function to teach these young men the art of preaching. Bring to them all that you can discover in this highly important field but above all remind them, through constant repetition, that they are to be ambassadors for Christ, preaching the gospel of redemption and reconciliation. For, "God hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." We charge both of you to remember the strategic positions which you are to occupy in this Seminary as teachers of prospective ministers of the gospel who go forth from this institution in response to the highest calling that comes from the throne of the living God.

Third—We charge you to exalt Jesus Christ in your teaching and in your living. He is the source and the soul of Christian theology, the center of history and the interpreter of its meaning; in His face the light of the knowledge of the glory of God is revealed and through faith in him we come to know ourselves and what God intends us to do. It is a striking fact, that whenever and wherever you find in history a genuine reformation that even for a little while lifted the church to be a cleansing and transforming power in the world, at the heart of it you find an

uplifted Christ. From the days of John the Baptist, who left to us an example of humility and self-abnegation that constitutes a Christian ideal, we find that the *great* days of the church have been those in which Jesus Christ has been exalted. This Christian ideal, "He must increase but I must decrease," has been the motivating principle in every recurrence of a new advance in the Christian church. When Alexander Duff visited William Carey in his last illness he talked a great deal about Dr. Carey's missionary achievements. One day he was pursuing this course when the dying man whispered: "Pray." When the Scotch missionary had finished his prayer he rose and said goodbye to his friend. As he passed from the room he heard a feeble voice calling to him. When he returned to the bedside this feeble voice spoke to him in tones of humble solicitude. "Mr. Duff, you have been speaking about Dr. Carey, Dr. Carey. When I am gone say nothing about Dr. Carey but talk a great deal about Dr. Carey's Saviour." It is no wonder that Dr. Carey was a great missionary and launched a great enterprise that still feels the throb of his great heart. His exaltation of Jesus Christ not only accounts for his distinguished service but gives the clue to every forward movement in the life of the church. Lift Jesus Christ before your students in all your teaching. Hide yourselves behind His cross and let Him fulfill His promise "And I, if I be lifted up from the earth, will draw all men unto me." We would have you remember, also, that there is a great deal in the contention that "Re-

ligion is caught and not taught." When teaching ceases to be a witness it becomes a theory. One of your greatest dangers as teachers and one of our greatest dangers as preachers is that of letting theology take the place of religion. It is not enough to know the truth or even to teach the truth. That may be only an intellectual conception and a rational transmission. The truth must be revealed in us, in what we are through fellowship with Jesus Christ. "Religion is fire which example keeps alive, and which goes out if not communicated." Princeton Seminary has always believed not only in the close relationship between theology and experience but that each is indispensable to the other. Your students will learn much if you impart the truth to them in your teaching but they will learn still more if they see that the truth has taken possession of your mind and your heart and your life. They will admire you as teachers but they will love you as witnesses. We charge you, therefore, to spend much time in prayer that you may become living epistles, known and read of all men, that you may become witnesses as well as teachers of the great Evangel in this beloved school of the prophets. And may the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ; to whom be glory forever and ever.

WHAT IS A THEOLOGICAL SEMINARY WORTH?

AN ADDRESS TO THE ALUMNI OF PRINCETON SEMINARY BY THE REV. GEORGE H. TALBOTT, D.D., FORMER MODERATOR OF THE SYNOD OF NEW JERSEY AND PASTOR OF THE FIRST CHURCH AT PASSAIC, NEW JERSEY

A FEW weeks ago I received a letter from the President of our Seminary, Dr. John A. Mackay, asking me if I would speak at this meeting on "What we can do for the Seminary." Anyone who knows Dr. Mackay knows how deeply concerned he is that Princeton Theological Seminary shall keep its place in the very forefront of influence in religious circles, and also knows how almost impossible it is to deny him anything, even though one may feel himself very incompetent to do that which he desires.

In one respect, I am very grateful to Dr. Mackay that he asked me to speak on this subject, because it has forced me to think through the question of "The Place of the Seminary in Our Religious Life." As one preacher to another, we know we have many scattered thoughts on many subjects but we do not collect them and systematize them until necessity presses us to do so. What can we do for Princeton Theological Seminary and what ought we to do for this Seminary that we love and cherish?

In thinking over the place of the Seminary in our religious life, I have turned to two or three other professions for information. For instance, not so very long ago, I was having luncheon with a group composed for the most part of lawyers. I put this question to these gentlemen who are able students of law in all of its manifold influences in American life: "What is the most important arc in all the legal cycle of this country?" "Just what do you mean?" countered one of the group. "Well" I said, "we have our body of law,

and we have our legislatures, we have our courts, and we have our law schools. Now, of all the segments that compose the legal circle of America, which segment do you regard as the most vital?"

One of the lawyers said he believed the integrity of the courts was the most important arc in the legal cycle. Another said that it is the body of law transmitted down from age to age. After some discussion one lawyer said, "in these days when ninety per cent of our lawyers are trained in law schools, the most important arc, or to change the figure, the most important cog in the legal machinery of this country, is the law school, because," he said, "if the law schools of this country train high type lawyers then we shall have men who are competent to sit upon our courts. Furthermore as lawyers constitute a very large proportion of every legislature, we shall have men who are competent, and who have a high regard for legal ethics, sitting in our legislative halls. On the other hand, if the law schools of this country turn out uneducated, unethical and poorly equipped lawyers, then it will only be a comparatively short time until our courts are conducted by incompetent men and our legislative halls are filled with men who do not have a high and noble concept of government."

Strange as it may seem, when my learned friend proposed the solution, every lawyer around the table agreed that that is the most important cog in our legal machinery. If our law schools are competent, we shall have competent legal machinery, but if poor lawyers are sent into the world, they

will soon ruin the best judiciary which it is possible to devise. I believe that statement to be absolutely true.

Now, let's look into another realm. Shortly after the conversation which I have just described, I was meeting with some doctors, following the meeting of the Board of Governors of the Passaic General Hospital. I put to them the same query that I had put to the lawyers, only of course I spoke about medicine. I said, "From the patient in the ward to the laboratory, to the personnel of physicians and technicians, to the hospital itself, and to the great medical schools and great research laboratories studying medicine in this country, which one of these arcs in the medical cycle is the most important?" One doctor said, "the body of medical knowledge which we possess as such." Another said, "the laboratories." Another said, that the hospitals were the most important. Taking a cue from my legal friend, I said, "After all, what good will it do to have fine hospitals and fine laboratories and great medical foundations, if we do not have trained medical men to work in these hospitals to use the results of laboratories and to apply what is discovered therein?" After discussing the matter for some time, every medical man there agreed that the most valuable arc in the medical cycle is the medical schools of this country which have in their keeping the body of knowledge which is transmitted to highly trained ethical men who will carry that body of knowledge forward and apply it throughout the length and breadth of the world. One doctor, whose opinion I value highly, said: "You better have a competent doctor take care of patients in a barn than to have an incompetent medical man working in the finest hospital in the land." "For," he said, "if you have high grade medical men go out to any part of our country, even though every hospital were destroyed, yet in a short time hospitals and laboratories will spring up all

over the country." Strange as it may seem, seven or eight medical men agreed to that statement.

Now let us look at another department of life. Together with many of you who are here tonight, I served as a soldier in the United States Army during the Great War, and although many of us were quite incompetent soldiers, nevertheless we did gain some insight into the military science. In pursuing this inquiry but a very few days ago I was talking with a group of veterans in the last war. I said, "Gentlemen, what is the most important arc in the entire cycle of defense we have in the United States?" A friend who had served in the Navy immediately said, "The United States Navy." Inasmuch as most of the group had seen infantry service, he was immediately put in his place. Another quickly said, "No, it's the air force." This brought the retort that the aviators certainly "took" Paris, but that was all. Still another said, "The Army." (I am of course slightly prejudiced but that sounded exceedingly true.) Opinions varied pretty much according to the type of service the veteran had seen. Taking my cue from my legal friend, reinforced by the medical men, I said, "After all, what good is a fine army and what is the value of a great fleet, if we do not have men competent to direct any Army or to handle the Navy?" "What good is enormous manpower unless we have trained personnel to organize that manpower and use it in the most effective manner?" "What good are planes without pilots?" "Are not Annapolis and West Point the most vital arcs in our defense, because if they train and educate competent officers, we shall have men who can design and erect great Navies? We shall have men who are competent to train and command and lead an Army." "Believe it or not," as the common expression runs, that group of veterans agreed that the most important segments in our defense circle are those

two institutions where the latest and best in the military science is imparted to competent men.

Now, brethren, I am interested, as you are, primarily in the extension of the Kingdom of God. That is the purpose unto which each of us believes he has been called. Let us look frankly and honestly at the Church today and in the Church I include everything from the individual member up through the local church, through our Presbyteries and Synods and General Assembly. I include our great buildings. I include our mission boards with their far flung activity. I include our colleges and seminaries. "What is the most valuable arc in all that mighty circle?" After searching my heart, I believe the most valuable to be the Seminary, where the body of Christian truth is taught to competent men. Kill off your seminaries either by fiat or strangulation, ruin their usefulness either by closing their doors or withholding from them those things which they sorely need, do that if you wish to take the most effective steps possible to undermine or destroy the Kingdom of Jesus Christ.

In fact, I am told, in one country where Christianity is understood to be the greatest protagonist for the freedom of men, those in power have not flaunted public opinion by seeking to crush Christianity along a great front but have silently and effectively reduced the power of the seminaries. I want to say, gentlemen, that although I absolutely deplore what they are seeking to do, I must admit that they are pursuing the best means to accomplish their devilish end. It is true in more ways than one that "the children of this world are in their generation wiser than the children of light." Tear down every church, dissolve every board, but if you have a theological seminary sending out year to year men whose hearts have been touched by God, and whose knowledge is according to their zeal, who are thoroughly firm in

every good work, it will only be a short time until throughout the length and breadth of the land, churches will raise their towers and spires toward heaven, and the song of praise will sound out from legions of throats.

Now, what can we do for our Seminary? Let there be no light handling of this question. This Seminary stands in need of gifts, large and small, to keep its buildings in order, adequately to man its teaching staff, and to do the numerous things that this Seminary must do to assure to the Presbyterian Church a trained body of consecrated men who will proclaim the Gospel for this day and generation!

Charles Schwab made the statement a few years ago that there are no longer any rich men. As to that, I cannot say, for I have no personal knowledge upon which to base a conclusion, but I do know that there is right here in this room tonight, sufficient ability to put our Seminary in such a position that it can properly function until large gifts are secured. We cannot wait for the cultivation of givers of large amounts. To wait for that time means the ministry may decay to the point where there would be no one competent to handle such a difficult adventure!

The thing we must have in the Presbyterian Church is "spread." We must have a large body of givers of varied amounts for the support of the Seminary. Furthermore, a wide "spread" of giving, means a wide distribution of interest in the Seminary. Princeton needs large gifts. Gifts of such amounts as will enable the building program of Dr. Mackay to go forward, but a multitude of small gifts will prevent deficits, which must not be allowed to accumulate.

If four hundred churches average a gift of \$100.00 a year to this Seminary, that would be \$40,000 and that is the equivalent of 2 per cent interest on \$2,000,000. Some churches will find it difficult to give \$100.00. There are churches represented

in this gathering tonight that can give \$1,000.00 a year to aid the current fund of Princeton Seminary, and if the Trustees of this Seminary knew that they had \$40,000.00 coming in every year, I believe that they could use it very effectively to forward the Kingdom of God in this country and throughout the world.

I wish you would consider these remarks as partaking of a public confession. I confess that I myself have too often believed Princeton Seminary had funds it could

draw upon at pleasure! I confess my interest hitherto in coming back to the campus from time to time, has been to meet old friends and make new ones, but I now affirm that unless we, who love the Presbyterian Church and believe that Princeton Seminary embodies its best theological traditions and possibilities, think seriously of her plight and come immediately to her aid, that irreparable damage will be done to our beloved Church. Princeton calls to her colors—now—her friends.

THE FORWARD MOVEMENT

The Seminary Choir of twenty-four voices, under the training and leadership of David Hugh Jones, is proving to be a most valuable instrument for ploughing and planting, in preparation for the harvest. Wherever the Choir goes a small group of "Friends of Princeton" is developing, which will ultimately become a living endowment for the Seminary. With three services a Sunday, in the course of this scholastic year over sixty Presbyterian churches will have had the Choir program, and certainly over twelve thousand different people will have eagerly listened to the story of Princeton's needs. The offerings finance this department as well as discover friends. Many of the pastors and sessions where this presentation has been made have asked for some opportunity for the elders of the churches to visit the campus and study the Seminary and its needs when the student body is present. The date of Saturday, May 6, has been fixed when every pastor whose church is within driving distance of Princeton will bring his session to meet in the Chapel at two-thirty in the afternoon for conference and tour of the grounds and buildings. There will be a dinner at five o'clock at the Princeton Inn, at which

students, professors, and trustees will address the elders and answer their questions as to the needs of the Seminary. The meeting will adjourn in time for the evening's drive home. If your church is within driving distance of the Seminary, plan now to have your elders reserve Saturday, May 6, for this visit.

H.S.B.

FACULTY NOTES

Dr. Blackwood

The many friends and old students of Dr. Blackwood will be delighted to know that he resumed his place on the Faculty in September, fully restored in health. Since that time he has been carrying a full schedule. His book, "The Fine Art of Preaching," which was published by the Macmillan Company during the illness of the author, has had a splendid reception.

Dr. Brunner

The Seminary is privileged to have on its teaching staff during the present academic year the distinguished Swiss theologian, Professor of Theology in the University of Zurich, Dr. Emil Brunner. Dr. Brunner's lectures on "The Foundations of Theology" and "Problems of Contemporary Theology" have been attended

by large numbers of students, alumni and others. These courses have awakened profound interest, provoked much healthy discussion, and impressed everyone with their Christocentric character. The charm of Dr. Brunner's personality has won all hearts and the clarity of his exposition has had a great popular appeal. The great question on the campus now is whether he will remain with us as a permanent member of our Faculty. If he consents to remain, as a multitude in Princeton and throughout the Church and country fervently hope that he will see his way clear to do, our Faculty will be greatly strengthened and still larger possibilities of service will open up before the Seminary. But we cannot but recognize with sympathy that the successor of Zwingli in the chair of Theology at Zurich is deeply concerned at this present time over the position and future of his native land since the Munich settlement. This situation has created a new problem for our distinguished guest, one which calls upon us all to join him in a fellowship of prayer that the will of God may be made abundantly clear.

Dr. Brunner has accepted appointments to lecture or preach in several leading universities in the country. In February he will deliver a series of five lectures on Revelation, at Union Seminary, Richmond, Virginia. These lectures will subsequently be published in the spring by Scribners.

Dr. Homrighausen

Dr. Homrighausen is occupying the Chair of Christian Education during the present academic year, as Professor-Elect of that subject. His name will be formally brought before the next General Assembly for confirmation. In the meantime, enthusiastic testimonies reach us regarding the invaluable, favorable impressions which Dr. Homrighausen is making upon Presbyterian and interdenominational groups wherever he goes. Alumni will be interested to know that Dr. Homrighausen has

in preparation another important book which will appear in the spring and in which his theological position will be made clear. The publication of this volume is looked forward to with interest and expectancy.

New Publications by Faculty Members

Dr. Zwemer, who has been recovering from a very severe illness, involving a major operation, has published in collaboration with his fellow missionary pioneer Dr. James Cantine, an account of the founding of the Arabic Mission. This new book of missionary zeal and adventure is entitled, "The Golden Milestone," and is published by Revell.

Dr. Gehman has collaborated with Dr. Edmund H. Kase (now of Grove City College), and with Professor Allan Chester Johnson of Princeton University in a learned and important volume, published by the Princeton University Press, and entitled, "The John H. Scheide Biblical Papyri; Ezekiel." At the present time Dr. Gehman is engaged in the revision of Davis' "Dictionary of the Bible."

Our Guest-Professor *Dr. Otto Piper*, who has been rendering splendid service this year in the Department of New Testament, has a book in press entitled, "God in History." It consists of the Croall lectures which he gave in the University of Edinburgh two years ago. It will be published in the spring by the Macmillan Company.

Dr. Bonnell has published under the title of "Pastoral Psychiatry" (Harper Brothers), the lectures which he gave last year in the Seminary as visiting lecturer in Pastoral Theology. This book by one of America's greatest shepherd of souls will prove an invaluable addition to every minister's library.

L. P. STONE LECTURES

The Stone Lectures will be delivered this year by the Rev. George L. Robinson,

Ph.D., D.D., LL.D., Professor of Biblical Literature and English Bible in the Presbyterian Theological Seminary, Chicago, Ill. The subject will be "The Bearing of Archaeology on the Old Testament." The lectures will be delivered in Miller Chapel at five o'clock, February 20 to 24.

THE STUDENTS' LECTURESHIP ON MISSIONS

The Students' Lectures on Missions were to be delivered early this term by Dr. Juan Orts Gonzalez, the former editor of *La Nueva Democracia*, but owing to an accident to Dr. Orts, the lectures were postponed. He will deliver them March 13-17 inclusive.

INAUGURATION SERVICE

On the occasion of the fall meeting of the Board of Trustees on October 11, a special meeting was held in Miller Chapel at five o'clock in the afternoon to inaugurate into office the Rev. Henry Seymour Brown, D.D., and the Rev. Edward Howell Roberts, Th.M. Dr. Brown was inaugurated Vice-President of the Seminary, and Mr. Roberts Associate Professor of Homiletics.

The meeting was presided over by Dr. Robert E. Speer, President of the Board of Trustees, who read the Scriptures. Prayer was offered by the President of the Seminary, and Dr. Benjamin F. Farber, a member of the Board of Trustees, gave the charge.

In addition to the members of the Board of Trustees, there were present the Faculty and the entire student body. The academic procession formed under the direction of the Marshal, Professor Frederick W. Loetscher. The music was led by the Seminary Choir, under the direction of Mr. David Hugh Jones.

THE ALUMNI FALL CONFERENCE

The ninth fall conference was held in Princeton on September 15 and 16, 1938.

The chief speaker was Professor John Wick Bowman, class of 1919, Professor of New Testament Literature at Western Theological Seminary, who delivered two admirable addresses, "The Theological Task of the Church in Our Day" and "Theology and the Christian Mission." The first of these addresses is published in the present issue of the BULLETIN.

An informative and challenging address was delivered by Dr. Henry Seymour Brown, Vice-President of the Seminary, on the subject of "The Church and Theological Education." This address, which is also published in the BULLETIN, merits very close attention.

The sessions of the Conference were presided over, as usual, by Dr. Hugh B. McCrone, President of the Alumni Council, who has done so much to make these conferences a success year after year.

On Friday morning, before the closing address by Dr. Brown, President John A. Mackay led a devotional service centering on the celebration of the Lord's Supper.

The conference next fall will be the tenth of the series, and it is hoped that an unusually large number of alumni will be present.

MINISTERS' CONFERENCE—1939

The success of the initial Ministers' Conference of last year and the general desire for its repetition has led the Committee of Alumni and Faculty to set June 26 to June 30 for the next conference. The conference theme will be "The Living Word and the American Church of Today."

The following is the tentative program:

Hindrances to the Reception of the Gospel in America Today

Professor John E. Kuizenga, D.D.

Evangelists and Evangelistic Movements in American Church History

Professor Ernest Trice Thompson,

D.D., of Union Seminary, Richmond,
Virginia
Evangelistic Theology
Professor Emil Brunner, D.D.
Evangelistic Preaching
By a leading pastor

Each of these leaders will give four addresses. As was the case last year, a special feature of the Conference will be studies in Bible Reading and Sermon Delivery by Dr. Donald Wheeler, who made such a valuable contribution to the success of last year's Conference.

The Conference last year was attended by one hundred ministers of different denominations, who came from places as far apart as Wisconsin and Florida. It is hoped that this year the number will be much larger. The fee for registration will be five dollars. Dormitory accommodations will be fifty cents a night. Meals will be served in a building adjoining the campus.

THE THEOLOGICAL BOOK AGENCY

The new religious book store on the Seminary campus has been warmly received. It has made available on the campus a large stock of the better quality of theological literature, both the older classical works and the more important new books. The Book Agency's stock of over three thousand new and used books has drawn the commendations of both the Faculty and the students. Many students are building small working libraries to take with them when they graduate from the Seminary. To assist in the assembling of such student libraries is the main interest of the new book store. Hence commentaries and doctrinal works form the larger part of its stock. In as far as it may be possible the Agency plans to maintain an adequate stock of good used books at all times. The new book stock as well is gradually being expanded. Additional shelving is now being installed to care for the enlarged stock.

The Theological Book Agency is anxious to be of service to Princeton Alumni. New religious books of any publisher will be mailed postpaid to Princeton Alumni anywhere in the United States. Very often used books can also be supplied. Since the store operates only on a cash basis remittance should accompany the orders. Also the Book Agency is in the market for good used books and will be ready to purchase them from Alumni who may wish to dispose of their libraries.

From time to time the Book Agency will issue lists of recommended books on various fields. At present there is being issued an eight-page list of commentaries on all books of the Bible. This list has been compiled with the assistance of the Faculty and includes the better commentaries of all types. It is available to any Alumnus upon request to the Theological Book Agency.

PLANS OF THE GRADUATING CLASS OF 1938

Frederic Barcroft Ackley, pastor, Presbyterian Church, Wappinger Falls, N.Y.

Lawrence Willard Allen, further study, Northern Baptist Theological Seminary, Chicago, Ill.

Donald Andrew Baigrie, plans not yet settled.

Willis Alden Baxter, pastor, Presbyterian Church, Hobart, N.Y.

Adolph Henry Behrenberg, pastor, Presbyterian Church, Iselin, N.J.

George Alexander Bowie, pastor, Presbyterian Church, Wrightsville, Pa.

James Henry Brown, pastor, Presbyterian Church, Nottingham, Pa.

Lauren Edgar Brubaker, Jr., assistant pastor, First Presbyterian Church, Parkersburg, W. Va.

Edward James Caldwell, Jr., assistant pastor, Calvary Presbyterian Church, San Francisco, Calif.

Richard Peter Camp, pastor, Van Riper-Ellis Memorial Baptist Church, Fairlawn, N.J.

LeRoy William Christiansen, pastor, Second Presbyterian Church, Racine, Wis.

Byron Ross Cleeland, assistant pastor, First Presbyterian Church, Phoenix, Arizona.

Millard Carson Cleveland, further study, Princeton Seminary.

Pancras Carlisle Curt, pastor, Presbyterian Church, Newport, Pa.

Edwin Ferguson Dalstrom, pastor, Presbyterian Church, Barrington, N.J.

Melvin Hampton Dillin, plans not yet settled.

Dean Newton Dobson, Jr., teaching, Asheville Farm School, Swannanoa, N.C.

Benjamin Franklin Ferguson, pastor, Presbyterian Church, Greenwich, N.J.

Stewart William Hartfelter, pastor, Presbyterian Church, Greenfield, Ind.

Everett Franklin Hezmalhalch, pastor, Carmichael Community Church, Sacramento, Calif.

Lloyd Stephenson Hindman, pastor, Manokin Presbyterian Church, Princess Anne, Md.

Edmund Harris Kase, Jr., college pastor, Grove City College, Grove City, Pa.

Theodore Frelinghuysen Kennedy, further study, Princeton Seminary.

Bryant Mays Kirkland, pastor, Presbyterian Church, Willow Grove, Pa.

Theodore Koopmans, pastor, Community Presbyterian Church, La Crescenta, Calif.

Gerald Theodore Krohn, pastor, Presbyterian Church, Succasunna, N.J.

Henry Bernard Kuizenga, assistant pastor, Prospect Presbyterian Church, Maplewood, N.J.

Donald Bruce Mackay, pastor, Georgetown Presbyterian Church, Howick, Quebec, Canada.

Vernon Preston Martin, Jr., pastor, Presbyterian Church, Batavia, Ohio.

William Henry Maurer, further study, Princeton Seminary.

Edward Nelson Maxwell, pastor, Presbyterian Church, East Moriches, N.Y.

John Franklin McHendry, pastor, Presbyterian Church, Summit Hill, Pa.

Bruce Manning Metzger, further study, Princeton Seminary.

Seth Cook Morrow, pastor, Presbyterian Church, Gettysburg, Pa.

Russell Edward Otto, pastor, First Presbyterian Church, Ozark, Ark.

Harry Peters, foreign missions, Quezaltenango, Guatemala, Central America.

Henry Erskine Pressly, further study, Edinburgh, Scotland.

Robert Watterson Rayburn, further study, Edinburgh, Scotland.

Paul Brown Rhodes, assistant pastor, First Presbyterian Church, Pittsburgh, Pa.

Gordon Link Roberts, further study, Princeton Seminary.

Paul Minnich Robinson, pastor, First Church of the Brethren, Ambler, Pa.

Donald Wilmer Scott, pastor, Penningtonville Presbyterian Church, Atglen, Pa.

Robert Wesley Scott, pastor, Presbyterian Church, West Trenton, N.J.

Robert Barr Stewart, pastor, Pitts Creek Presbyterian Church, Pocomoke City, Md.

Harold Sigve Strandness, pastor, Presbyterian Church, Towner, N.D.

Frank Lawson Suetterlein, pastor, South Presbyterian Church, Montclair, N.J.

Donald Yost Swain, pastor, Cypress Park Presbyterian Church, Los Angeles, Calif.

Galbraith Hall Todd, further study, Princeton Seminary.

Wendell Swift Tredick, Jr., pastor, Warner Memorial Presbyterian Church, Kensington, Md.

Leonard John Trinterud, further study, Princeton Seminary.

Earl F. Tygert, pastor, Presbyterian Church, Ballston Center, N.Y.

Warren Walton Warman, pastor, The Larger Parish, Oliveburg, Pa.

Theodore Oscar M. Wills, assistant pastor, First Presbyterian Church, Springfield, Ill.

Rudolph Herr Wissler, pastor, Presbyterian Church, Florida, N.Y.

ALUMNI NOTES

[1885]

On New Year's Day 1938 the Rev. G. B. F. Hallock, D.D., completed forty-eight years as assistant pastor of the Brick Church in Rochester, N.Y. The past seven years he has been assistant pastor emeritus.

[1888]

Bishop James Cannon, Jr., who retired at the recent session of the General Conference of the Southern Methodist Church, will make his home in Richmond, Va.

[1890]

The Rev. John W. Moore has returned from Takamatsu, Japan, and is now residing at 1801 Thornbury Road, Mt. Washington, Baltimore, Md.

[1891]

The Rev. W. C. Templeton's address has been changed from Emporia, Kan., to Monett, Mo. Mr. Templeton is now the pastor of the First Church, having been installed on May 31.

[1892]

The Rev. William A. Price has resigned the pastorate of the Highland, Md., church. He still retains the pastorate of the North Bend Church.

[1893]

The Rev. George E. Gillespie was released from the pastorate of the First Church, Woodbury, N.J., in April.

The Rev. Alexander Gilmore closed his work at the First Church, Lansford, Pa., in November.

[1895]

The Rev. Charles O. N. Martindale has moved from Morgan City, La., to 624 N. Tenth Street, Baton Rouge, La.

[1896]

The Rev. W. M. Jennings was released from the church at St. Mary's, Ohio. He is retiring and will make his home in Adrian, Mich.

[1897]

The Rev. Herbert Ware Reherd was given the Distinguished Service Award by the Board of Christian Education last spring.

[1900]

The Rev. D. M. Clagett is serving the First Church, Elk City, Okla.

[1901]

The Rev. Leo R. Burrows has been installed pastor of the Forest Park Church, West Allis, Wis.

The Rev. C. E. Gregory has moved from Morganton, N.C., to Bluff Point, N.Y.

The Rev. John W. Hart is serving the church at Warmego, Kans.

[1902]

The Rev. Ralph E. Clark has been installed pastor of the First Church, Brownsville, Ore.

The Rev. Clarence E. Doane is serving the Mt. Vernon Church, Vernon, N.Y., in conjunction with the First Church of Verona, N.Y.

[1903]

The Rev. James Wray is serving the First Church, Conrad, Iowa.

[1904]

The Rev. William H. Topping has relinquished the pulpit of the Grenloch Church and is supplying the Somerdale and Woodcrest Chapels of the Haddonfield, N.J., Church.

[1906]

The Rev. Adam G. Frank has been installed pastor of the First Church, Quilcene, Wash.

The Rev. George S. Fulcher has accepted a call to the First Church, Wausau, Wis.

[1907]

The Rev. John Wirt Dunning has been elected President of Alma College, Alma, Mich.

[1909]

The Rev. J. Norman King was recently elected Mayor of Bluffton, Ohio.

[1911]

The Rev. Raymond C. Hoag, pastor of the First Church of Cedarville, N.J., led that church in celebrating its one hundredth anniversary in October.

[1912]

The Rev. Harry J. Findlay has been installed pastor of the church at Mediapolis, Iowa.

The Rev. William Nicol has been installed pastor of the Dutch Reformed Church at Brooklyn, Pretoria, South Africa.

[1913]

The Rev. Starr H. Lloyd has been installed pastor of the First Church, Rensselaer, Ind.

The Rev. William Barrow Pugh, D.D., was installed Stated Clerk of the General Assembly on October 20, 1938.

[1914]

The Rev. DeForest N. Shotwell is now serving the churches of Encampment and Saratoga, Wyo.

The Rev. Orlo D. Slater has been installed pastor of the First Church, LeRoy, Ill.

[1915]

The Rev. Eliot Porter received the honorary degree of Doctor of Divinity from Hanover College at its Commencement in June.

The Rev. Henry M. Hartmann has been installed pastor of the church at Branchville, N.J.

[1916]

The Rev. William N. Wysham has been appointed Secretary of the Western Area by the Board of Foreign Missions with his office in San Francisco, Calif.

[1917]

The Rev. H. T. Reinecke has accepted a call to the First Church of Richmond, Ind.

The Rev. Harry Edwin Ulrich received the honorary degree of Doctor of Divinity from the University of Dubuque at its Commencement in June. Dr. Ulrich has accepted a call to the church at White Plains, N.Y.

[1918]

The Rev. W. J. G. Carruthers received the honorary degree of Doctor of Divinity from the Ohio Northern University at its Commencement in June.

[1919]

The Rev. John W. Bowman was inducted into the Memorial Chair of New Testament Literature and Exegesis at Western Theological Seminary on September 21.

The Rev. Harry Fulton Cost was elected Permanent Clerk of the Synod of New England at its meeting in June.

The Rev. H. Clare Welker has accepted a call to the Union Church, Powell, Wyo.

[1922]

The Rev. Robert F. Ogden has been secured by the Louisville Theological Seminary to serve as instructor in Hebrew and Old Testament for the year 1938-39. His residence is now 1319 Everett Ave., Louisville, Ky.

The Rev. Harvey A. Hood has assumed the superintendency of the Desert Mission at Phoenix, Ariz.

[1923]

The Rev. Henry Little has been appointed Secretary of the Central Area by the Board of Foreign Missions, with his office in Chicago, Ill.

The Rev. O. C. Seymour received the honorary degree of Doctor of Divinity from Missouri Valley College at its Commencement in June.

[1924]

The Rev. Joseph Newton Hillhouse has accepted a call to the South Park Church, Fairplay, Colo.

[1925]

The Rev. Hiram H. van Cleve has been installed pastor of the Second Church, Altoona, Pa.

[1926]

The Rev. Joseph Marquis Ewing has been installed pastor of the First Church, Fresno, Calif.

The Rev. Clarence F. French is now pastor of the Methodist Episcopal Church, Avon, N.Y.

The Rev. Arsen A. Goergizian is now serving the Armenian Church, Kingsbury, Calif.

The Rev. J. Earl Jackman has been elected by the Board of National Missions to the office of Secretary for Annuities and Special Gifts.

The Rev. S. C. McKee was installed pastor of the Main Street Church, Madison, Ky., in September.

The Rev. William E. Montgomery received the honorary degree of Doctor of Divinity from the College of Wooster at its Commencement in June. Dr. Montgomery has been called to the First Church, Glens Falls, N.Y.

The Rev. Thomas Smart has accepted a call to the First Church, Oconto, Wis.

The Rev. August H. Wessels has accepted a call to the Hartwell Church, Cincinnati, Ohio.

The Rev. William M. Weaver has been installed pastor of the church at Frederick, Md.

The Rev. J. Harold Gwynne has been installed pastor of the First Church, Martins Ferry, Ohio.

[1927]

The Rev. Frederic W. Helwig has accepted a call to the Knox Church, Ellwood City, Pa.

The Rev. Meyer M. Hostetter has been installed pastor of the church at Doylestown, Pa.

The Rev. W. R. McKim has been installed pastor of the Chartiers Church, Canonsburg, Pa.

[1928]

The Rev. Daniel E. Kerr was installed pastor of the Daniels Park Church, Cedar Rapids, Iowa.

The Rev. Jacob A. Long is serving as Presbyterial Executive for the Presbytery of Philadelphia North with his office in the Witherspoon Building, Philadelphia, Pa.

The Rev. Alexander N. MacLeod studied during 1936-38 in the University of Berlin and the University of Edinburgh and received the degree of Doctor of Philosophy from the latter institution.

[1930]

The Rev. E. William Geitner has accepted a call to the First Church, Carlstadt, N.J.

The Rev. John W. Koning is serving as stated supply of the church at Sagola, Mich.

The Rev. Joseph E. Pringle has accepted a call to the Bell Memorial Church, Ellwood City, Pa.

The Rev. Harry J. Scheidemantle is pastor of the church at Minerva, Ohio, and the New Harrisburg Church, Hibbetts, Ohio.

[1931]

The Rev. Mitchell T. Ancker has been called to the Central-Brick Church, East Orange, N.J.

The Rev. H. Gordon Harold is studying during the present year in Edinburgh, Scotland.

[1932]

The Rev. Albert W. Lenz has accepted a call to the churches at Arnot, Mansfield, and Tioga, Pa.

The Rev. John C. Nevin and Miss Helen Bepler were married June 7, 1938. Their address is 1525 Buena Vista Street, N.S., Pittsburgh, Pa.

The Rev. Charles A. Platt has been installed pastor of the First Church, Ambler, Pa.

The Rev. Buckley S. Rude is serving as stated supply of the Columbia Memorial Church, Colony, Okla.

[1933]

The Rev. Robert Buche is serving as assistant pastor in the Central Church, New York City, having charge of the Mizpah Chapel.

The Rev. J. Hayden Laster has been installed pastor of the Edgewood Church, Birmingham, Ala.

The Rev. Phillipp H. Mergler has been installed pastor of the Pittsgrove Church, Daretown, N.J.

[1934]

The Rev. James Aiken, Jr., has been installed pastor of the First Church, Hereford, Tex.

The Rev. Wilson Bennett is serving as assistant pastor in the Collegiate Church of St. Nicholas, New York City.

The Rev. John E. Bouquet has been installed pastor of the Fourth Church, Lebanon, Pa.

The Rev. Philip B. Cooley has accepted a call to the church at Baldwinsville, N.Y.

The Rev. Robert C. Grady has been installed pastor of the Westminster Church, Cleveland, Ohio.

The Rev. Theodore Hinn is serving in Brazil under the Board of Foreign Missions.

The Rev. Duncan M. Kennedy has been installed pastor of the church at Elmond, N.Y.

The Rev. William S. LaSor has accepted a call to the Green Ridge Church, Scranton, Pa.

The Rev. Gordon A. MacInnes has accepted a call to the Third Avenue Church, Corsicana, Tex.

The Rev. Robert M. Skinner has been installed pastor of the First Church, Pottsville, Pa.

[1935]

The Rev. Philip W. Furst has been called to the church at Troy, Pa.

The Rev. Donald Bower Brook has been installed pastor of the church at Long Branch, N.J.

The Rev. Alfred M. Dorsett has accepted a call to the church at Canyon, Tex.

The Rev. Kermit Hodge Jones and Miss Helen Margaret McCune were married on September 8.

The Rev. Charles William Kepner is serving as Dean of Buena Vista College, Storm Lake, Iowa.

The Rev. Francis McPeck has been appointed Protestant Chaplain of the New Jersey Reformatory, located at Rahway, N.J.

The Rev. Glen C. Shaffer has been installed pastor of the United Brethren Church, Greensburg, Pa.

The Rev. W. Robert Steinmeier has accepted a call to the Nelson Church of Pinelawn, St. Louis, Mo.

[1936]

The Rev. Melvin R. Campbell has been installed pastor of the Memorial Church, Wenhah, N.J.

The Rev. Cornelius N. DeBoe has been called to the church at Mount Holly, N.J.

The Rev. Oscar Raymond Lowry and Miss Millie Whisler were married on June 17.

The Rev. Norwood E. Band has been called to the Westside Church, Germantown, Philadelphia, Pa.

The Rev. Robert J. Beyer is serving as assistant pastor in the First Church of Norristown, Pa.

The Rev. Harold S. Faust has been installed pastor of the Faggs Manor Church, Cochranville, Pa.

The Rev. Lawrence E. Fischer and Miss Moneta Dulaney were married on June 9.

The Rev. Robert M. MacNab has been in-

stalled pastor of the First Church, Collingswood, N.J.

The Rev. Harry W. Pedicord is serving as assistant pastor in the Church of the Covenant, Erie, Pa.

The Rev. Horace Ryburn, after completing his year of study at Cambridge, England, has gone to Siam under the Board of Foreign Missions.

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